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TALES FROM WELSH HISTORY AND ROMANCE

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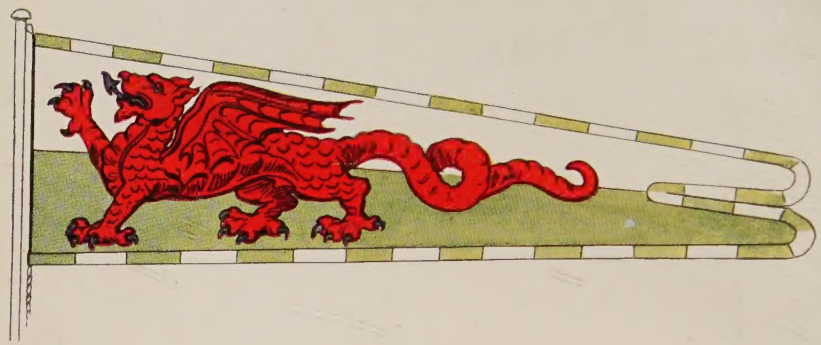

Some Royal Welsh Coats of Arms

For Key see page 16

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TALES FROM WELSH HISTORY AND ROMANCE

By W. A. GRIFFITHS
Of the Powysland Club and formerly
of the University College of Wales

Illustrated
By DOROTHY B. GRIFFITHS

With an Introduction
By CAPTAIN H. E. E. PHILIPPS

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INTRODUCTION

I have great pleasure in commending Mr. Griffiths' work to the many people interested in Welsh History.

The rich historical associations of the Principality need, especially at the present time, to be brought afresh to the notice of the rising generation who will, we trust, in the future look back with pride upon the part Wales is taking to-day in the greatest international struggle for liberty that the world has ever experienced.

It is very gratifying to Welshmen to know that at such a crisis in the history of the Empire, His Majesty King George V has graciously sanctioned the establishment of a regiment of their countrymen as Welsh Guards, this honour doubtless being bestowed in appreciation of the splendid spirit Wales has shown in responding so

readily to the call to arms in the country's hour of need.

I am glad to think that I have taken a small share in forwarding such a project and feel sure that the Welsh Guards will act up to the highest Cymric traditions.

H. E. E. PHILIPPS.

PICTON CASTLE.
April, 1915.

PREFACE

Five long centuries ago the cloud of war hung heavily over this land. Henry of Monmouth and his gallant little army lay awaiting the attack of the enemy on the Plains of Agincourt. Despite the fact that most of the Welsh squires had been, and in many cases still were, outlawed by Henry's father for their bid for freedom under Glendower, nevertheless they flocked to Henry's side in his hour of need. Fierce was the attack and furious the fight. The tide of battle flowed to the very feet of the King, and with his death all would have been lost. Impregnable around him, however, stood his bodyguard of Welshmen and the foe were hurled back, broken and crushed. In grateful acknowledgement of their devotion even to death, King Henry bestowed the highest battle honours upon

his gallant Guards. Sir Griffith Vychan of Garth in Powys, Sir William Herbert ap Thomas of Raglan, Sir David Gam, his father-in-law, all received the proud title of Knights Banneret of Agincourt, in company with their brave kinsfolk, Sir Roger Vaughan and Sir Walter Lloyd, both of whom died on the field of battle.

Again the battle cry resounds throughout the land, and His Majesty the King once more calls upon the sons of Cambria to form his Guard and nobly will they respond as in " The Day " just five hundred years ago—a happy portent.

The eye of the English people is turned toward the Western Hills with wondering and perhaps a little doubting enquiry regarding the small country with its strange tongue and long haired singers that has thus been so greatly honoured by His Majesty.

Leigh Hunt very aptly voiced the general feeling of most English people when he wrote of the Welsh

" I used to think of thee and thine
As one of an old faded line

Living in his hills apart
Whose pride I knew but not his heart."

This humble effort endeavours in a most imperfect way to point out to the English people some of the reasons for the Welshman's pride in his ancient Kingdom, his Church, his Literature, his Laws and his History, extending far away into the misty ages of the past before e'er the foot of Saxon or Norman trod upon the free soil of the Honey Isle of Britain.

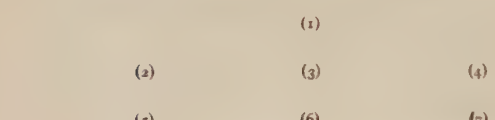
W. A. GRIFFITHS.

April, 1915.

PEMBROKE DOCK.

SOME ROYAL WELSH ARMS

Key to Heraldic Frontispiece



(1) *The Standard of Wales as drawn for Prince Arthur Tudor*
(2) *The Badge of the Pendragons of Britain*
(3) *The Arms of Brochwel Yscythrog, King of Old Powys, 7th century*
(4) *The Arms of Brochwel ap Aeddan, claimant King of Powys, 9th century*
(5) *The Arms of Griffith ap Cynan, King of North Wales*
(6) *The Arms of Rhys ap Tudor, King of South Wales*
(7) *The Arms of Rleddyn ap Cynvyn, King of Powys*

I. OLD MATHRAVAL

Imperial Rome—unknown Mathraval; The Eternal City—a forgotten ruin. A contrast wide indeed, yet with a link of fate, for to the fall of Rome was due the rise of Mathraval.

In deadly earnest the barbaric hordes were pressing forward through the Northern passes toward the goal of their ambition, the capture and destruction of the city that had for so long dominated the Western World. Realising the urgency of the occasion, the Roman Emperor gave orders for all his far scattered forces to return, bringing with them such auxiliaries as were obtainable. In distant Britain the news was heard with great emotion and alarm. For over three centuries Roman

rule had held full sway, and, secure under its protection, the sword of the Briton had been turned into a plough-share and the art of warfare forgotten. With horror they realised that their rich and prosperous land would soon lie at the mercy of any armed force that chose to come. Had they not already heard of the fierce Pict and Scot beyond the Wall of Hadrian, as well as of the Northern pirates who came in their swift long ships to ravage the coastal towns. Eloquently they voiced their petition in the Plaints of the Britons, praying for a continuance of Roman protection, but in vain. Not only were the Roman cohorts withdrawn, but a legion of native troops, the " Lost Legion " of Welsh Romance, also left these shores, never to return.

Like vultures afar off watched the Northern Viking. Scarcely had the last of the imperial guards left when the swift keels of the Dane, the Jute, the Angle and the Saxon swooped down on the defenceless land. Attacked from without and within, ever at strife among themselves, the Britons

were able to offer but small resistance to the continued attacks of the pirate fleets. About A.D. 450 Vortigern, Pendragon of the Britons, sought the assistance of Hengist and Horsa, the Saxon leaders, to overcome a rival chieftain. His object was soon attained, but ere long his treacherous allies, perceiving the Britons' weakness, turned against their quondam host, and after desperate fighting drove him from his kingdom. Heavily, however, had the Saxon to pay for this victory, for Horsa and many of his followers were slain at Aylesford, where his grave may be seen at Kit's Coty House, overlooking the battlefield. Greatly did the Britons rejoice over this victory. With exultation they trampled underfoot the Saxon banner on which was so proudly emblazoned the device of Saxony, the rampant white horse. Probably in memory of that day the descendants of Vortigern bore as their ensign three white horses' heads, torn and gory, still the premier heraldic arms of North Wales. Vortigern, driven from Kent, sought refuge

among the mountains of North Wales. Nennius, who wrote in the eighth century, relates that Vortigern found a suitable spot for a new castle at Dinas Emrys by Snowdon, and commenced operations. To his surprise, he found that whatever he built in the daytime fell down at night. He therefore asked his wisemen the cause of this, and they told him that unless he could find a child without a father and sprinkle his blood on the stones, the castle would never stand. Accordingly search was made for the victim, and at length Merlin was found and brought to be slain. To save his life, Merlin denounced the magicians and caused the ground under the castle to be dug open, where were found two sleeping dragons, one red and one white. Aroused from their slumbers, the dragons attacked each other. At first the white dragon overcame the red one, but finally the red one triumphed. The white dragon, said Merlin, is the invading Saxon, while the victorious red dragon is the British dragon, and thus would the Briton at last triumph over the

coiling serpent of the Saxon. How curiously true this proved! Henry Tudor, a Welshman born and bred, remembering this legend, bore as his ensign on the fateful Field of Bosworth the Red Dragon of Wales, which brought him victory and the Throne of Britain. In honour of this event, he established the heraldic office of Dragon Rouge. Owen Glendower also used the red dragon as his official seal during the time he held Wales independent of England, but the time of trial had not then been completed.

King Henry VII named his eldest son Arthur, hoping to fulfil the Welsh legend that a second King Arthur should reign over Britain.

Prince Arthur was instructed at an early age in Welsh tradition and heraldry. In the archives of the College of Arms is a book on heraldry, specially compiled for Prince Arthur's instruction. Among the illustrations there is a drawing of the Red Dragon standard of Wales, which is reproduced in the frontispiece described as "per fesse

argent and vert a dragon passant gules." White and green were the livery colours of Henry Tudor, and it has been thought that they were suggested by the white and green of the leek (or daffodil !).

Some earlier representations of the Welsh badge show the red dragon as rampant, not passant, while others show a golden dragon rampant on a red field, while the field in other designs is given as " sown with fire."

The north-western plain of England as it borders on the Welsh mountains still contains large areas of bog and swamp. It was on a small hill which rose above the alder groves that the new capital of Vortigern was finally established, Pengwern (i.e., a mound in a swamp), now called Shrewsbury. Here for nearly three centuries the dynasty of Vortigern flourished, resisting the ever increasing raids of Saxon and Dane. The best known of these kings was King Brochwel Yscythrog (i.e., the Fierce), whose kingdom extended from the gates of Chester to the slopes of Plynlim-

mon. Bede mentions him as being one of the British representatives at the conference with Augustine when the Welsh ecclesiastics refused to acknowledge Augustine as the head of their Church. King Brochwel was also one of the defending force when the monks of Bangor were slain by Ethelfrith. He built the College of St. Chads, at Pengwern (Shrewsbury) in which he was buried in A.D. 622. He was passionately fond of hunting, and one of his chief resorts was the beautiful Vale of Meifod, where the deep forest provided ample sport with boar and wolf. Accordingly he made Meifod his "May-Abode," his summer residence.

In earlier times the Roman officers had also loved this valley, so fair in its verdant beauty, sheltered by hill and wood. It was a resort not only for pleasure, but also for safety, being strongly fortified by nature. The red rocks of Llanymynech and the majestic Hill of Breiddin guard its entrance, while numerous hill forts protect its flanks and rear.

About the year A.D. 756 Offa, King of

Mercia, gathered together a large force and succeeded in driving the Britons from their stronghold of Pengwern. The Welsh (to give them their Saxon name) offered very fierce resistance under King Eliseg, but were finally driven to the hills and that great dyke, Offa's Dyke, constructed. For centuries afterwards no Welshman might cross that border except on peril of his life or the loss of his right hand. King Eliseg, who well knew the defensive strength of the Meifod valley, chose the site of the old Roman resort for his new capital, Mathraval, which extended over several acres of land. Eliseg's reign was one of war, and his success is recorded on the memorial cross which was built by Prince Cyngen, his great grandson, over his ancestor's last resting place in the Abbey of the Cross in the peaceful valley of Llangollen.

Mathraval now became the seat of active government. Prince Cyngen, mentioned above, the direct male descendant of King Vortigern, dying a violent death at Rome, in 854, left no issue. His sister, Nesta,

To face p. 21

THE RUINS OF MATHRAVAL

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had married Gwyriad ap Elidur, King of Man, whose son, Merfyn Frych, claimed the throne of Powys, although the rightful heirs were the males of the House of Eliseg. Merfyn, however, married the daughter of Cynan, Prince of North Wales (Powys being a separate principality), and with the help of his father-in-law succeeded in capturing the throne of Powys. Merfyn's son, Rhoderick the Great, married the heiress of the King of South Wales, and thus became first King of all Wales. His son, Howel the Good, compiled the Laws of Wales.

The defeated rightful heirs to the throne of Powys were forced to be content with the lands immediately surrounding their ancestral home of Mathraval. Many times have their descendants asserted their rightful claim, but to no effect. In accordance with the Welsh custom of gavelkind, which is recorded in the laws of Howel the Good, the lands round Mathraval were divided between the various males of the House of Eliseg and so in the course of centuries these scions of royal race have become

small freeholders where once their ancestors reigned supreme.

The Merfynian dynasty was at last ousted from Mathraval Castle by the usurping Cynfynian dynasty. Here Bleddyn, the son of Cynfyn, ruled, sovereign of all North Wales. At Mathraval also reigned the king-poet, Owen Cyfeiliog, the son of that Griffith who was excommunicated by Archbishop Baldwin for refusing to come to meet him, either as the representative of the English King or as the Papal legate, when preaching the First Crusade.

Long before the Saxon heel had been felt at Pengwern, Christian Missionaries had crossed from Brittany to spread the good tidings among their kinsfolk in the Honey Isle. Amongst these came St. Germanus, the great antagonist of the Pelagian heresy. Later came St. Gwyddfarch, who journeyed by the valley of the Severn. Enchanted by the wonderful beauty of the Vale of Meifod, St. Gwyddfarch decided to abide there. He was commencing to build his tiny cell on the hill side, when an unseen

spirit cried in Welsh, "Build there," pointing to the valley. Finding that every stone he built in the day was removed at night, St. Gwyddfarch did as the spirit desired, and so the little oratory was built in the midst of the vale. Full of years and renown, St. Gwyddfarch died and was buried on the Allt y Anchor (the Anchorites Hill) in a grave of rock still called "Gwely Gwyddfarch (Gwyddfarch's bed).

King Brochwel, in his summer visits to Mathraval, often visited the shrine of St. Gwyddfarch and on his saintly brother, St. Tysilio, taking the cowl, made him Bishop of that part of his kingdom. St. Tysilio considerably enlarged the small chapel of St. Gwyddfarch, which, as foreseen by its founder, had suffered from the river floods. When Mathraval became the Capital of Powys, St. Tysilio's chapel became the burial place for the royal family. In A.D. 1154 Madoc, Prince of Powys, built a new wing to St. Tysilio's chapel, dedicating it to St. Mary. Thus the present church of Meifod is dedicated

partly to a saint in the Roman calendar and partly to a saint not in the Roman calendar. After a life spent in diplomatic difficulties with the English, Prince Madoc died at Winchester in A.D. 1160, and in accordance with his dying request his body was brought all the way to Meifod to lie among his beloved hills. About fifty years ago, when some alterations were being made in the church, a beautifully carved stone coffin lid was discovered near the altar, which is thought to have belonged to Prince Madoc. The Celtic emblems of eternity, the circle and the endless chain, and also the Christian cross are wonderfully well carved on this ancient tombstone.

As Norman power increased and Welsh authority decreased, Mathraval fell at last into English hands. A rival castle was built a few miles away called the Red Castle, from the colour of its sandstone, now known as Powis Castle, Welshpool. Mathraval Castle was not yet to fall into oblivion. Taking advantage of the Barons' Rising in A.D. 1212, Prince Llewellyn rose

against his father-in-law, King John, and laid siege to Mathraval Castle, which was held by Robert de Vipont. The extraordinary zeal displayed by the English sovereign for its relief shows how important a strong hold Mathraval still was. Leaving behind all impedimenta as far as possible, including even his own valets and horses, King John hastened to North Wales. As he got nearer his anxiety increased accordingly. At last, even the sacred coffers containing holy relics of priceless worth were left behind, not, however, without his orders for a large number of candles to be burnt over them for safe protection. As a result of his exertions, which were worthy of his Plantaganet blood, King John relieved Mathraval, which he ordered to be at once demolished. Thus fell Mathraval after a chequered history of nearly five hundred years.

The glamour of the place was, however, so great that a new manor house was built a few hundred yards from the old site, and we find two hundred years later the Norman

overlords of Powys granting, in regal style, charters " from our Manor of Mathraval " to the very descendants of the original possessors of the place.

The manor house has been completely changed into a farmhouse, while of the Castle there remains only a few huge mounds to mark this royal seat of olden days. A tree which grew upon one of the mounds was uprooted by a winter gale, revealing a large quantity of thin red bricks and tiles of Roman make, a silent testimony to the far off cause of Mathraval's foundation—Imperial Rome.

II. OLD LEGENDS AND CUSTOMS IN THE VALE OF MEIFOD

The Vale of Meifod being the old royal road from Mathraval Castle to the English border it is only natural to expect there a wealth of romance and legend. Nor is one disappointed, for the whole countryside teems with antiquarian interest.

Adjoining the Saxon border was a strip of neutral territory, lying between Offa's Dyke and a second entrenchment called Wat's Dyke. It is not known who this Wat was, but the earthwork is at least as old as that of Offa. It was here that Briton, Dane and Saxon used to meet for trade, but woe betide the adventurer who should trespass beyond the authorised limit. The penalty for a Briton trespassing on the

Saxon side was death or the loss of the right hand, while it may be safely assumed that equal severity was enacted on the wandering Saxon. In the centre of this neutral territory is a field called " Ero brock pen " —the gallows field—and here legend asserts the summary process of the law was carried out on trespassers.

Proceeding up the valley, the traveller passes under the shades of the two great Sentinels of Powys, the Hill of Breiddin on one side, and the Rocks of Llanymynech on the other. The river Severn wanders peacefully between them. Shortly afterwards the valley divides In two, following the courses of the Severn and its chief tributary, the Vyrnwy. It is the latter river that flows through the Vale of Meifod.

As already stated, the valley of the river Vrynwy is strongly fortified. Breiddin was the scene of the last great stand of the Britons, under Caractacus against the Roman General Ostorius Scapula. Llanymynech Rocks are honeycombed with Roman mines, in the shafts of which are still

To face p. 32

INSCRIBED STONE IN
MEIFOD CHURCH

powers. The water of St. Agatha's well was regarded as of such great virtue that it was used only for holy baptism in the neighbouring church of Llanymynech (the "church of the monks"). In the forest near Mathraval is Eliseg's well, named after the founder of Mathraval.

The celebration of holy days was always observed with great zeal, although in later days the festival became merely an excuse for a drunken revel. The principal event of the year was the celebration of the "Gwyl Mab Sant"—the local saint's day. The three village churches which lie in the Vale of Meifod are dedicated to St. Agatha, St. Bride (St. Bridget) and St. Tysilio and St. Mary, and all their anniversaries were observed in similar ways. On the Sunday in "Wake" week, most of the inhabitants would flock into the village for drinking, foot racing, ball games, and cock fighting, generally carried out in the churchyard. The celebrations lasted until the Thursday, when a wake "mayor" was elected, principally for his drinking capacity. After

the " mayor " had been decorated with ribbons, etc., and his face painted red or black and a huge cabbage tied round his neck, a procession would be formed and an itinerary made of the principal farmhouses, where unlimited beer could be demanded. The " mayor " was often finally deposited in a duck pond, where he was left to get sober.

On Palm Sunday revels were held round one of the holy wells, and all partaking would drink some of the well water mixed with sugar as an opening rite. Then followed dancing, wrestling, and other such games, doubtless a survival of the old Bacchanalian orgies.

Good Friday is still kept as a general holiday and is a favourite day for holding an Eisteddfod, the chief items of which are singing competitions, recitations, reading unpunctuated English, etc.

The Easter customs are very beautiful. The churches are decorated with evergreens and wild spring flowers. The graves in the churchyard are covered with primroses and

white flowers, and no grave, whether Welsh or English, is forgotten. The evergreens are regarded as symbolic of life everlasting, while the flowers that spring from the seemingly dead earth typify the Resurrection.

On Easter Monday a custom was observed until recently, the origin of which would scarcely be guessed. A party of young men would parade the village in their best attire, carrying a chair gaily bedecked with ribbons. Every girl on whom it was possible to lay hands was placed in this chair, which was raised upwards three times. On her return to earth the girl was required to allow these young men to kiss her and in return she had to make some small present, usually in the same coin. The same custom in the reverse order was carried out on the Tuesday. On both these days the celebration ceased at noon. This custom commemorated our Lord's crucifixion, the gaudy decorations representing the purple robe, the raising the nailing on the Cross, the kiss the betrayal and the reward the pieces of silver.

Pea Sunday was another notable festival. On this day, the fourth Sunday in Lent, people used to roast peas or grains of corn and take them to the top of the nearest hill where there was a well of water. There they were eaten with great solemnity. The origin of this custom is not clear, but it was certainly of pre-Reformation date.

Another old custom is to toll the bell for a minute or two after morning service. It may possibly be to warn the housewives to prepare for dinner and is possibly a continuation of the old custom of ringing the bell at the elevation of the Host.

The old parochial registers contain records of payments to the dog whipper. This church officer was considered of equal rank with the beadle. Sometimes the two offices were combined. It is still a common sight to see dogs accompanying their masters to church, and in the old days they used to enter and lie in their masters' pews. If a dog strayed by accident or design into a wrong pew the result may easily be imagined. To assist the whipper in his not too

easy task, a long pair of tongs, called the dog tongs, was used, and some of these instruments are still to be seen.

A short way up the valley there used to stand a lonely ash tree on a bare hill side. This tree was supposed to be endowed with supernatural powers. All funeral processions coming from that side of the valley used to go out of their way to pass under this ash tree. Here they would halt and place the corpse under the tree for a short time, the mourners standing in a horse-shoe shape around. They would then take a piece of the tree and twist the twig into the shape of a circle and another into the shape of a cross and then proceed on their way. How unconsciously they used the symbols of the eternity of the Cross! The local legend is that the Cross was made of mountain ash.

A gipsy tribe who passed through Wales to Ireland had great fear of the mountain ash. When sojourning in Asia they made war on the Syrians, and were enabled to beat them by their magic. All gipsies who were killed during the day were brought to

life again by magic at night. The Syrians, therefore, consulted their priests, who told them to drive a stake of mountain ash through the dead bodies of the gipsies and that if they were then brought to life again by the power of demons they would instantly be turned into worms. This course was followed and the gipsies were driven out of Syria.

The belief in magic and in the power of the evil eye still holds sway. Many are the charms used for overcoming the powers of darkness. Consecrated wine was in great request for this purpose, and also for the cure of physical ills. The holy cup has in recent years been sent for by those in extreme illness, who take the wine and bite a small piece of wood. A twig of mountain ash tied to a churn is a sure method of obtaining good butter.

Ghosts and haunted houses are also numerous in the valley. There is an old hall near Mathraval, which was the residence of an old Quaker family who suffered very severely for the sake of their religion.

Near the house in the wood is a tiny chapel, and here both Fox and Penn have worshipped. The best bedroom in the hall is said to be haunted, and is given over to the farm servants, none of whom will sleep in it alone. On the white marble fireplace there is a large blood-red stain, which appears also on the wood flooring. Although fresh planks have been put down, the red stain still reappears.

In another house, said to have been erected on the site of an old battlefield, a loud moan was heard every night at half-past eleven for the first six months of its occupation. Then it suddenly ceased. It is said that the sound was as good a time-keeper as a Greenwich gun.

Full of legend and romance, the Vale of Meifod ranks amongst the most beautiful spots in Britain. The gorse clad hills and wooded dales, the lowing herds and peaceful homes all unite to make it worthy of its proud distinction in the Paradise of the Cymri.

III. COBHAM'S FIELD

" I find hard rocks, hard life, hard cheer, or none
For I am emptier than a friar's brains,
But God is with me in this wilderness
These wet black passes and foam churning
chasms . . . .
. . . . And God's free air, and hope of
better things."

Tennyson's " Cobham in Wales."

Thus has Lord Tennyson described the Lollard Leader's wanderings in the winter of five centuries ago among the hills and passes which surround Mathraval. Peaceful and fairy-like in summer, they become in winter roaring torrents, and woe betide the way-lost wanderer.

In the deep recesses of the forest of Broniarth, which still covers many acres on the south side of Mathraval, stands an old timbered farmhouse, called Pant Mawr

(" the large dell "), adjoining which is a meadow, called " Cobham's Field." This characteristic Kentish name strikes a key-note of surprise and wonder among the entirely Welsh place names in this district. The visitor eagerly enquires how this name came so far from its native part.

The beautiful old church of Cobham, near Rochester, contains many interesting relics of the middle ages, among which are the brasses in memory of Joan, Lady Cobham, and her several husbands. One of the latter was Sir John Oldcastle, generally known as Lord Cobham *jure uxoris*. He was an ardent follower of John Wycliffe, a bold assailant of papal exactions and corruptions, holding up to scorn the wealth and selfishness of the Church. Beside the Lordship of Cobham, Sir John Oldcastle held by military tenure certain estates on the Welsh border, near Brecon, and when the Welsh National War of Independence broke out under Owen Glendower, Sir John readily answered the call of the King. This rising was strongly supported by the

Welsh students at Oxford, a number of whom petitioned a certain Welsh squire named Griffith ap Evan " that dwelleth under Breiddin " begging him to go to Owen and become his man. It should be explained that this Griffith was the contemporary chieftain of the old royal house of Mathraval, whose kinsfolk still remained round their ancestral castle, despite the fact that the sovreignty was no longer theirs. Not only did Griffith join Glendower, but also his brothers, his sons and his nephews. It fell to the lot of Griffith's two sons, Evan and Griffith, to fight against Sir John Oldcastle, and as this was their first fight against the English they never forgot him.

The war over, Oldcastle returned to Kent, where he soon came into open collision with Arundel, Archbishop of Canterbury. Cobham, as Oldcastle was usually called, was summoned before the ecclesiastical courts on a charge of heresy. Being quickly condemned, Lord Cobham was handed over to the civil power to be burned. Owing to his great popularity,

Cobham was enabled to escape from the Tower. In 1413 he was again arrested on a similar charge and condemned to death, but was enabled to escape a second time. In 1414 King Henry V issued a proclamation that five hundred marks should be given to any person who discovered the Lord Cobham so that he might be taken, and that he who apprehended him should be rewarded with one thousand marks. Again in 1416 the King issued another proclamation that Oldcastle Lord Cobham, having refused to come in and throw himself on the King's mercy, any person who apprehended him should have the reward of one thousand marks in money and twenty pounds paid him during his life, and that any city or town which caused him to be seized should be free from paying all tenths and fifteenths or other taxes, and should on all occasions enjoy the benefit of the King's special favour.

In the year that intervened between these two proclamations, the King had won the glorious victory of Agincourt.

Henry of Monmouth, ever beloved of the Welsh, had among his personal body-guard the younger Griffith above mentioned, despite the fact that his father, brother, uncles and cousins, were all still unpardoned outlaws for their share in Owen Glendower's war. To Griffith Vychan (i.e., the Younger), together with Sir William Herbert of Raglan Castle, and his son-in-law, Sir David Gam (who so nearly assassinated Owen Glendower), the great honour and privilege fell of saving the life of their young King on the field of battle, for which they each received the proud distinction of Knight Banneret of Agincourt.

To return to the ill-fated Lord Cobham. On his escape from the Tower, he fled for refuge to the mountains of North Wales. Traversing the marshes and swamps of Shropshire, he reached the dense forest surrounding Mathraval. Faint and starving he sought help at a house in the midst of Broniarth Fridd, and not in vain. For several years he lived here in safety,

passing the time in daily toil in the fields and garden, while many an evening found a spellbound audience round his fireside.

Sir Griffith Vychan, Knight Banneret of Agincourt, at last returned to his ancestral home, at Garth, and soon heard of the wonderful old man who was living at Pant Mawr near by. Some clue at last revealed the identity of the stranger as the outlawed Cobham, his old enemy of Glendower's rising. Doubtless also urged on by the proclamation of the King, from whom he had received such signal honours, Sir Griffith and his elder brother, Evan, together with two of their retainers, set out for Pant Mawr, and after a fierce fight secured the outlawed Cobham. Immediately it was known that Cobham was taken Sir John Grey was sent by Parliament to convey the prisoner to London, where shortly afterwards he suffered a martyr's death by fire. Alas that Sir Griffith so little understood the rights and the wrongs of the case. A vote of thanks was passed in Parliament for his capture.

Evan and Sir Griffith both received considerable rewards, and the letter they wrote in acknowledgment is now preserved in the British Museum. It is a curious and interesting document, beginning :—

"We, Ievan and Gruffuth, sones of Gruffuth ap Ievan ap Madoc ap Gwennoys, of Powys Londe, gentilmen, ... takeres of Sir John Oldcastell that was myscreant and unbuxome to the lawe of God and traitour convicte to our gracious Soveraigne Lord and his, Henry Kyng of Englond . . . ."

It is sad to relate that the beautiful Vale of Meifod should have proved a vain refuge for such a truly noble man as the Lord Cobham.

The relentless hand of Fate moved on. The troubles of the rival Roses of York and Lancaster were felt even among the Meifod hills. Sir Griffith, old and grey headed, the idol of all his countrymen, was denounced as a dangerous Yorkist by the cowardly and jealous Norman Lord Marcher, Henry Grey, Earl of Powys and Tanquerville.

In consequence, in 1447 a reward of five hundred marks was offered for the taking of "Griffith Vachan of Wales, open rebell unto hys highness ye Kyng." Realising the danger of openly attempting to arrest Sir Griffith among his own retainers, Earl Grey resorted to treachery, by inviting him to visit him at Powys Castle, sending him a written guarantee of personal safety. Armed only with his "safe conduct" Sir Griffith went to face his enemy. Scarcely had he passed the gateway, when he was treacherously struck down by an axe and killed with Grey's guarantee in his very hand. Thus died Cobham's captor.

It is interesting to know that "Double-tongued" Grey himself died that very year without having received the five hundred marks for which he had committed such a foul and despicable murder. The following year his son Richard, Lord Powys, sent in a humble petition to King Henry VI, praying that the promised reward might be paid to him as his father was dead, but there is no record that the price of blood was ever paid.

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THE VALE OF MEIFOD

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The seed of purer thought and nobler aspiration so carefully sown by Cobham in his evening talks by the fireside of Pant Mawr took root in the deeply religious natures of his hearers. The memory of the "good old man" still lingers round the countryside to the present day. Despite the persecution that attended the introduction of Protestantism and later Puritanism, there seems to have flourished from that date at Pant Mawr a small religious gathering. In the time of the Commonwealth there was an Independent Church at Pant Mawr, the best known minister of which was Rev. Vavasour Powell, sometime chaplain to Oliver Cromwell himself. It is interesting to follow the adventurous career of this clergyman, whose sufferings were not unlike those of his great predecessor at Pant Mawr, Lord Cobham. Vavasour Powell was born of a very good family, at Knucklas, in Radnorshire, in 1617. He was educated at Jesus College, Oxford, and became curate of Clun, Salop, where his uncle, Rev. Erasmus Powell, was vicar. He was "very active

and forward in the pursuit of the pleasures and vanities of this wicked world" (to quote his own words), but abhorred drunkenness. A Puritan having calmly and mildly asked him if he as a clergyman ought to encourage Sabbath breaking, he determined to amend his ways. He forsook all his former companions and became an itinerant preacher, journeying much in Brecon and Radnor. His unsparing criticism soon brought him many enemies and he was indicted for "Nonconformity, forging of orders and seditious doctrine." In 1642 he left Wales for London, and in 1644 became curate of Dartford, Kent. In 1646 Wales having been reduced under Parliament, he applied to the Assembly of Divines, then sitting for the examination of public preachers, for a licence. A very interesting certificate, dated 11 September, 1646, was given him. His preaching in Wales became fervid even to fanaticism. Some of his sermons at Pant Mawr lasted for seven hours, but he held his audience spell-bound all the time. In 1647, when

chaplain to the Parliamentary Forces, he was nearly killed in action at Anglesea. He was largely responsible for the passing of the Act for the Propagation of the Gospel in Wales in 1650. He severely rebuked Oliver Cromwell to his face for assuming the Protectorship, and was thrown into prison. He frequently headed expeditions against the Royalists, Bible in one hand and sword in the other. At the Restoration he was imprisoned at Shrewsbury, and his paternal estate seized. He was also imprisoned at Montgomery, Portsmouth, Cardiff, and lastly in the Fleet. Many attempts were made to murder him. He wrote a number of books on religious subjects, and published three editions of the New Testament in Welsh and one edition of six thousand copies of the whole Bible also in Welsh. He died in 1670, aged fifty-three, in the eleventh year of his imprisonment and was buried in the west end of the cemetery in Bunhill Fields, London.

Near Pant Mawr, Vavasour Powell held a public disputation on Religion with the

Rev. George Griffiths, Rector of the neighbouring parish of Llanymynech and afterwards Bishop of St. Asaph. The communion table used by Vavasour Powell is now in the tiny chapel at Sarnau. In 1715 the two Independent Chapels at Pant Mawr and Llanfyllin are recorded as having an average attendance of one hundred and ten, of whom "ten were gentlemen, one freeholder, five votes for the county and nine for the borough."

In the middle of the eighteenth century Pant Mawr belonged to a certain Mrs. Sale, who at her decease left a charge on the farm of five pounds a year to be paid to the minister upon his preaching one sermon a month at Pant Mawr, which was to be open for that purpose. About 1775 the tenant was a certain John Wynn, who was a determined opponent to all preaching. The terms of his tenancy, however, obliged him to open his house for the sermon, but he generally chose sermon day for doing all his household work, especially churning, spinning and other noisy occupations.

Religious bigotry flourished in the neighbourhood even as late as 1800. In the lease of one of the best farms there was a stipulation that if the tenant or any of his family should attend the nonconformist chapel at Pant Mawr or elsewhere the lease would automatically cease. Happily such things are now largely passed and the seed sown by the great Cobham has borne a full and noble harvest.

IV. ST. MONACELLA AND HER LAMBS

Shortly before the river Vyrnwy flows into the Severn, it receives on its left bank a tributary called the Tanat, the point of confluence being called "Abertanat." This little stream rises in the Berwyn Mountains, being fed by the magnificent waterfall of Llanrhaiadr, and flows through a beautiful valley to which it gives its name. From the earliest times a resort for huntsmen and fishermen, the Tanat Vale is still a favourite meet for otter hounds and harriers. Nothing more delightful and exhilarating can be experienced than the riverside walk on a bright sunny morning. Beautifully wooded hills rise on either hand. Behind can be

seen the fertile plain of Shropshire as far as the Wrekin, while in front tower the Berwyn Mountains, behind which the sun sets in a wonderful haze of purple and gold.

Following the course of the Tanat to its source, the traveller first passes through the village of Llanyblodwel. Here a bridge spans the river joining Shropshire to Montgomeryshire, England to Wales. A fine old black and white timbered inn stands on the Welsh end of the bridge, doubtless a convenient resort in the olden times for those desirous of hasty removal. Although the parish of Llanyblodwel is actually in England, it is quite Welsh in every other respect. Its name is evidently Celtic, although the derivation is not clear. "Blodwel" is thought by some to mean "field of blood," referring to the numerous sanguinary fights which took place in the vicinity between Briton and Mercian. Others prefer the derivation from Welsh "blodeu," which means "flowers," the district being noted for its sunny aspect,

while some authorities suggest "Blaidwal," the division line, referring to Offa's Dyke, which passes through the parish.

Few more charming sights can be seen than the view of the church from the southern hillside. The rock-strewn stream, the venerable yew trees, the graceful elms unite to form a perfect setting to the sacred edifice, while the background of ridge after ridge finally melting into the sunset forms a sight which fills the spectator with deep wonder and silent awe.

The noticeable feature of the church is its detached tower shaped like a pencil and built of the local red freestone. When viewed from the hill tops it recalls in a marked degree the village churches of Southern Germany. When excavations were being made for the tower two ancient stone coffins were discovered, carved apparently out of the solid rock. Both are shaped to fit a human body, while one of them has a cross carved on the top and also the bottom. Built into the churchyard wall is a remarkable piece of inscribed stone

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AN OLD HOUSE IN BRONIARTH

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bearing a design of a hare chased by a greyhound, while the same design is followed in the beautifully carved rood screen inside the church. Hares are locally known as "St. Monacella's lambs," and the carvings perpetuate an ancient event, the history of which will follow.

A mile or two above the village is another bridge across the Tanat, called " Pen-y-bont," or " Head of the Bridge." In the days of the Merry Monarch a certain squire who resided near the bridge was much hated for the cruel way in which he treated Quakers and Puritans. In the middle of the village of Llanrhaiadr, some six miles distant, there used to stand a large stone called " Carreg-y-big," or " stone of strife," and it used to be a favourite amusement of the young men of the district for one to stand on the top of it and challenge anyone to pull him off. Usually this ended in a free fight. The stone having been there from time immemorial it was regarded with a considerable amount of superstitious fear.

The squire of Penybont determined to put a stop to these affrays by removing the stone, but he was warned that if he dared to insult the spirit of the stone misfortune would be sure to overtake him. However, the squire brought a team and wagon and removed the sacred stone to Penybont, where he had it dropped into the deepest pool, cursing it as it lay. In less than a week the body of the squire and his horse were found one morning drowned in that very pool. The Quakers and Puritans regarded it as a direct act of God, while the superstitious believed it to be the vengeance of the Carreg-y-Big. Probably the horse missed his footing when crossing the narrow bridge in the darkness with fatal results. The event, however, created a great stir in the county.

The next halting place is at the village of Llangedwyn, where stands a handsome hall on the side of one road and the parish church on the other. There is a very interesting relic of the distant past preserved in the church, well worth inspec-

tion. It consists of a carved stone about three feet high and eight inches thick, found during excavations. It has no inscription, but bears in addition to the customary cross and circle some markings apparently designed to indicate the occupation of the deceased. It is, however, difficult now to ascertain the meaning. A sketch of the stone is given.

A short distance beyond Llangedwyn the valley divides in two directions, the Tanat branching to the left, while the tributary, the Rhaiadr, goes to the right. Glancing up the latter valley the traveller sees, as it were, a strip of shining silver hanging from the sky over the dark plateau of the Berwyn Range. It is the far-famed Waterfall of Llanrhaiadr, one of the Seven Wonders of Wales (the rest being Mount Snowdon, St. Winifrid's Well, Overton Churchyard, Wrexham Church Tower, Gresford Bells and Llangollen Bridge).

The rocks on either side of the vale of the Rhaiadr rise to a height of several hundred feet and are covered with shrubs and fern,

while the summits are crowned with pine and fir woods. Collecting the overflow of the swamps and bogs which abound on the plateau, a great volume of water precipitates itself through a natural arch in a clear fall of over a hundred feet, dashing downwards in a series of cascades and rapids for a distance of nearly three hundred feet. In winter the noise resembles thunder, while a small cloud of spray rises like a fairy wraith. It is a wonderful and fascinating sight whether viewed from the foot of the falls or from the top of the precipice. No vandal has yet dared to pollute its native beauty by harnessing its rushing might.

Returning to the course of the Tanat, the traveller commences to ascend a rapidly narrowing valley. On both sides the hills increase in height and majesty. The blue slate rocks show bare through the verdure while the scored hill sides betray the quarry workings. The river becomes a series of boulder strewn pools, in which the trout dash to and fro. At the head of the valley stands a tiny village built of the local

slate stone, called Llangynog, surrounded on all sides by steep heights. Here the traveller to Bala, which lies sixteen miles over the mountains, bids good-bye to civilisation and bows his head to the steep ascent.

Llangynog, remote from the busy world, is very fascinating in its seclusion. The wheels of time run gently and the hurrying strife of the town is forgotten. To this peaceful spot fifteen hundred years ago came St. Cynog, a son of Brychan, King of Brecknock, and built a little oratory. Although he was a very holy man, he had his enemies, and had to flee from home to save his life. After living in peace and safety at Llangynog for many years, he resolved to return home, but was unfortunately waylaid by his enemies and murdered on the Van Mountains. A church was subsequently built over his grave, and called Merthyr Cynog (the "Martyr Cynog"), which is near Brecon. When Gerald the Welshman accompanied Archbishop Baldwin on his preaching tour in 1188, prepara-

tory to the First Crusade, he saw at Brecon the torque which belonged to St. Cynog. Gerald describes it in his Itinerary as being most like gold in weight, nature and colour. It was in four pieces wrought round, joined together artificially, and clefted together in the middle, as it were, with a dog's head, the teeth standing outwards. The relic was regarded with so much veneration that no man dare make a false oath in its presence. It bore the mark of some severe blows, as if struck by a hammer. It was said that a certain man desired to break the collar for the sake of the gold, but was struck blind for the sacrilege.

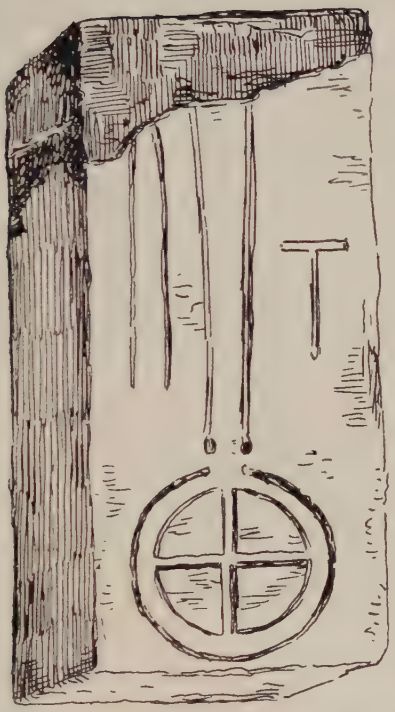
A tiny vale extends itself between the high hills behind Llangynog, forming perhaps one of the most beautiful and romantic spots in Britain. At the end of this vale, two miles from any hamlet, stands the wonderful old church of Pennant Melangell ("the head of the coombe of Melangell" or Latinised Monacella). The visitor is spellbound by the beauty of its surroundings, by the charm of its solitude, and

by the eloquent peace of the ancient edifice. Even the grave stones speak of the distant past, many being two or three centuries old, while the absence of English inscriptions forcibly impresses upon a stranger that he stands in the midst of an ancient Celtic race.

The history of the church takes one back in imagination to the time when the English tongue was yet a thing unknown.

King Brochwel Yscythrog, to whom reference has already been made, was a keen hunter. In the year 604, according to an old monkish manuscript, he was indulging in his favourite pastime in the Vale of the Tanat, and his greyhounds had started a hare. The King and his huntsmen followed in hot pursuit. In the narrow vale of Pennant the hare disappeared into a thick bramble thicket, followed by the dogs. The King eagerly dashed after them, and to his surprise found a most lovely girl kneeling in devout prayer with the hare lying under the fold of her garments, boldly facing the dogs. Indifferent to her

presence, the King urged on his dogs, but the more he urged them the more they howled and slunk away. Even the horn of the huntsman became stuck to his lips. Thereupon King Brochwel realised that he was in the presence of no ordinary person, so asked the maiden what her name was and how long she had lived there. The maiden replied that she was Monacella, the daughter of King Iochwel of Ireland, and that she had fled from her father's court rather than marry the man for whom she was destined. She had accordingly hidden, under the protection of God, among the Berwyn Mountains, living in a rocky cave and passing the days in prayer and meditation. Whereupon King Brochwel, being greatly impressed by her beauty and anxious for her safety, gave her the portion of land adjoining her cell, commanding it to be sanctuary land, which no man should violate, upon pain of death. For thirty-seven years the virgin Monacella lived here in peace and security and all the hares became like tame animals, following her



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THE LLANGEDWYN STONE

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about like lambs. She also established a small nunnery for virgins, who devoted themselves entirely to the service of prayer.

The successors of King Brochwel confirmed to Pennant the privilege of "perpetual sanctuary, asylum, and safe refuge of the wretched." The hares in the neighbourhood were known as "wyn Melangell" ("lambs of Monacella"), and so superstitiously and reverently were they held in the estimation of the local inhabitants, that until recent times few persons would dare to kill a hare, especially upon Sanctuary lands, and if anyone called when a hare was being chased, "God and St. Melangell preserve thee" it would escape.

The anniversary day of St. Monacella is 27th May.

Pennant Church itself is of great antiquarian interest. Entering the spacious circular churchyard through an ancient lych gate, the old slate grave stones and their curious inscriptions at once attract notice. The yew trees add to the general

tone of antiquity. The walls of the church are of great thickness and a quantity of carved stone, apparently portions of some previous edifice, have been utilised for repairs. The fine old Norman porch has escaped the ravages of time and restorer. Just inside the church are two very interesting objects, namely two recumbent stone effigies. The unbroken local tradition is that one effigy represents Prince Iorwerth Drwyndwn (i.e., Edward of the Broken Nose) and the other the Virgin Monacella. Prince Iorwerth was a son of Owen, King of Gwynedd, a part of North Wales, who was murdered in 1169 by his own son David. Thereupon Iowerth claimed his share of his father's kingdom, but David, who possessed force majeure, denied his claim on the ground of his brother's facial disfigurement quoting the old Welsh law that a reigning prince must be perfect in every physical feature. In 1170 Prince David, who married the sister of King Henry of England, murdered his brother Howel, while in 1180 Iorwerth was

murdered on the hill above Pennant Church at a place called Bwlch Groes Iorwerth (the "Pass of the Cross of Iorwerth"). Prince Iorwerth, however, left a son Llewellyn, who won back his father's kingdom, becoming the famous Llewellyn the Great, son-in-law of King John.

The effigy has no nose, and the legs are broken, but probably the latter was due to some act of wanton mutilation.

The effigy of a female figure, apparently in monastic attire, is generally thought to represent St. Monacella.

A remarkable feature of the church is that it has no east window, while built on to the eastern wall is a small edifice called "Cell y bedd" or the "cell of the grave." This is thought to have been the original burial place of St. Monacella, afterwards becoming the relic house, to which many pilgrims came. Another curiosity in the church is a huge rib bone over two feet in length, and of considerable thickness. This is sometimes called the Giant's rib and sometimes St. Monacella's rib, and is said

to have been taken out of the Cell y bedd. Most likely it is a rib of some prehistoric animal found in the local caves. The old people of the district, however, used to regard it with considerable reverence.

Altogether Pennant takes the visitor entirely out of his normal sphere, making him live in an age of romance and superstition. To the local peasant there was nothing so potent as a prayer at the shrine of St. Monacella, for, as an old Welsh rhyme which is recorded in the parish register for the year 1680,

> "St. Monacella and her thousand angels
> Shall triumph over the whole power of Hell."

V. THE RED BANDITS OF MAWDDWY

Five miles over the mountain from the abode of Monacella dwelt a holy anchorite named St. Wddyn. On festal occasions he used to pay a visit to St. Monacella, and the path leading to Pennant from Wddyn's old habitation (now called Gwely Wddyn) is still known as Llwybr-Wddyn (Wddyn's path). This Saint was said to have possessed great powers, not only over material things, but also over spiritual.

His capture of robbers brought him much wealth, which is supposed to have been buried in the valley beneath his ancient dwelling place. He overcame many evil spirits, which he laid to rest under the rocky bed of the river Vyrnwy, which rises near by.

At the Norman Conquest, this district became the property of the Fitz Alans, Earls of Arundel, who finally bequeathed it to the Knights Hospitallers of St. John of Jerusalem. Under their regime a new church was erected on the site of the primitive one of St. Wddyn and was dedicated to St. John. There were formerly some beautiful mural paintings in this church, but years of neglect and indifference caused them to decay until they became quite undecipherable.

The Hospitallers' occupation is recalled in the names of " St. John's Hill," and the " Monks " Fountain, while the ruins may still be seen of a Hospice which gave its name to a portion of the Parish called " Yspytty."

Llanwddyn lies in a natural basin formed by the Berwyn Range and the overflow of the bogs and morasses into the valley forms the winding Vyrnwy, which flows in a torrential stream towards the lower plains. In 1876 the Corporation of Liverpool decided to seek a new source of water

supply and powers were obtained to build a dam across the narrow part of the Llanwddyn valley to form a natural reservoir for the waters of the Vyrnwy. The work was commenced in 1880 and a pipe line was carried over seventy-seven miles to Liverpool.

At first the local inhabitants were greatly opposed to the scheme, as it entailed the destruction of their church and village. Moreover they feared the wrath of St. Wddyn and of the evil spirits laid to rest under the river bed. Great difficulty was therefore experienced in getting any of them to work on the undertaking. An amusing case of superstition is recorded. In the river bed was a large boulder under which an evil spirit was said to have been placed. It was necessary to remove this rock. Several attempts at blasting it failing for no apparent cause, the natives grew stronger in their assertions as to the ghostly cause. At last an extra charge of explosive smashed the rock, and under it was found a hole half full of water in which

was a huge frog, blinking in the unaccustomed light. The superstitious folk assert that the evil spirit had changed itself into the form of a frog.

Lake Vyrnwy is now one of the most beautiful sheets of water in the Kingdom, lying peacefully in the shelter of the changeless hills.

Near to Llanwddyn stands the old mansion of Llwydiarth, the former seat of the Vaughans. The ancestor of the Vaughans was one Celynin, who fled from his own country in South Wales after having killed the Mayor of Carmarthen. Having obtained the protection of the Rulers of Powys, he married the heiress of Llwydiarth. His arms were sable a he-goat argent attired or. The goat is a favoured animal in Wales and as such is a regimental pet.

The family pew of the Vaughans is in the neighbouring church of Llanfihangel. In 1583 the Squire of Llwydiarth, John Owen Vaughan, built a most beautifully carved canopy for his pew, which he decorated

with thirty shields of arms, commemorating the various alliances of his family. These shields are still preserved, and form a collection of much interest to all students of Welsh heraldry.

As its name denotes, Llanfihangel (Llanmihangel or michael) is dedicated to St. Michael. When the Welsh commenced to waver in their allegiance to their native saints, they decided that, if there must be a change, it would be wise to dedicate their churches to the most powerful of the Roman saints—the Archangel St. Michael. Churches dedicated to the most blessed Virgin Mary did not originate for many years afterwards.

Llanfihangel Church stands on a hill top from which a wonderful panoramic view of hill and vale can be seen. Conspicuous in the churchyard is a monument to the memory of Ann Griffiths the poetess, who died in 1805 at the early age of twenty-nine. She was a native of that parish and continued to reside there after her marriage in 1804 to Mr. Thomas Griffiths of Meifod.

Mrs. Griffiths is said to have been quite indifferent to the more serious matters of life until her thoughts were changed owing to the influence of her servant maid Ruth. Afterwards she used to compose hymns of surpassing beauty and recite them to her maid. After her early death, the maid repeated the hymns, which she had committed to memory, to her husband, who wrote them down, thus giving to Wales these hymns that for depth of thought and inspiration have been regarded as equalling those of Martin Luther.

The tall marble pillar of her memorial rising high above the valley with its background of hills is silently yet eloquently expressive of the lofty message of the departed lady.

Following the course of the Vyrnwy below Llwydiarth, the traveller passes through some wonderfully beautiful scenery. The river dashes over its rock-strewn bed, forming cascades and waterfalls and many an eddying pool, once the favourite haunt of the salmon. On either bank rise bracken

covered hills, the tops of which are crowned with the tumuli of long forgotten heroes. The waterfall and the mill at Dolanog form a scene worthy of the brush of Leader.

Seated in the chimney corner of an ancient hall near Dolanog, the writer well remembers the serious warning he received not to venture along the road to Mallwyd, his next stopping place, after dark, as it was said the road was haunted with the ghosts of highway men. On enquiry it was related that a short time ago a judge had been murdered there by outlaws, and it was still dangerous to pass there at night. As an actual fact, the event referred to had occurred three hundred and fifty years ago, and the warning showed what an impression the affair had left and also the retentive powers of the native memory.

After the end of the Wars of the Roses a number of soldiers established themselves in the fortresses of the Mawddwy Range and there maintained themselves by pillage and murder. Most of them had red hair, and so they were known as the Red Headed

Bandits of Mawddwy. They made their raids in broad daylight, and herds of cattle were driven from one end of the country to the other in defiance of all authority. To prevent their farmhouses from being entered down their spacious chimneys, farmers used to barricade them with scythes. Their ravages became so notorious that in 1554 a commission was granted to Sir Lewis Owen, Baron of the Exchequer, and John Wynne of Gwydir to exterminate the whole band. Accordingly a well armed body of men was collected, and about eighty of the bandits were seized and swift justice was done. Among the captured were two young lads not out of their teens. Their old mother piteously begged for their lives to be spared, but the Baron was relentless. In blind fury, the mother cursed the judge, and swore by all that was holy that she would wash her hands in his life's blood. A year afterwards, Owen was proceeding with his retinue from Welshpool to the assizes at Dolgelly, and as they were passing through the dense woods near

Mallwyd, they suddenly found their road blocked with fallen trees, while arrows were showered upon them from all sides. The Baron's retainers fled and the old judge himself fell mortally wounded and received over thirty knife thrusts. Thus did the old woman obtain her revenge.

Journeying from Dolanog to join the old coach road from Shrewsbury to Aberystwyth, the traveller passes an outlying spur of the Berwyn Range, called Moel Bentyrch, the eastern side of which is very precipitous. On this slope there are some deep holes penetrating far into the rock. Possibly they are ancient mine shafts, but their inaccessibility would argue against this suggestion. Anyhow, the local opinion is that they were the abodes of the old dragons of byegone days, which formerly invested this district. There was one dragon, locally known as the Gwybir, which was held in particular terror, owing to its craving for blood, human or otherwise. At last the men of the district decided that something must be done to rid the country of this

pestilence. They therefore made a number of very sharp spikes which they drove into a stout log of timber, painted scarlet. At night they stealthily erected it in such a spot that the Gwybir would see the reflection of the rising sun on it. True to their plans, the Gwybir, seeing "red," attacked the post and in its desperation tore itself to pieces against the sharp spikes of the log, and thus was the country relieved of this scourge.

The next village on the road is Llanerfyl. The ancient church is dedicated to St. Erfyl, a female saint of the sixth century, said to have come over from Brittany. There is a very curious stone in the church, thought to have been part of her tomb. A striking feature of the churchyard is a yew tree of immense girth, reputed to be a thousand years old.

Llangadfan is then reached, the saint's name again recalling the distant past. St. Cadfan was a brother of the celebrated St. Padarn, who founded the Bishopric of Llanbadarn in Cardiganshire. Adjoining

Llangadfan is the parish of Garth-beibio. Peibio was King of a part of the district now called Herefordshire, and an interesting account of him is given in the Book of Llandaff. It relates that King Peibio had returned from a campaign and desired his daughter Eurdill to wash his head. His daughter, however, having incurred his displeasure, he in a great rage ordered her to be tied in a bag and thrown headlong into a river. This was done, but to his surprise he found his daughter unharmed sitting on the river bank. He then ordered her to be burned alive, and had her thrown into a fire. On enquiry next day, he was surprised to learn that his daughter was still unharmed, but that a son had been born to her, and both were now resting on the site of the pyre. Realising that a miracle had taken place, Peibio repented of his anger and lovingly embraced the child. The infant happening to touch the old man's face and beard, the King suddenly found himself healed of a painful mouth affliction, which had been regarded as

incurable. The spot on which the infant was born became known as "Mad-lle," the Welsh for a good place, now called Madley in Herefordshire.

The churches of the adjacent parishes of Garthbeibo, Llanymawddwy and Mallwyd are dedicated to St. Tydecho, one of the band of Breton Christians who accompanied St. Cadfan to these shores. An old legend relates that St. Tydecho suffered so much from sea sickness during the voyage from Brittany to the Dovey that on the very day of landing he travelled as fast as he could away from the sea, until he reached the wild glades of Mawddwy, where he remained.

At Machynlleth the boundary of the old kingdom of Powys is reached. The valleys here broaden out to the sandbanks and reaches of the estuary of the Dovey, at high tide a noble expanse of water, but at low tide a mere rivulet amid the shallows.

Formerly this lowlying shore was part of a rich and flourishing country, protected from the inroads of the Atlantic by dykes.

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RHAIADR FALLS

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Gwyddno Garanhir was the last sovereign of this land. One night at his court there had been high revelry and Seithenin, son of the King of Dyfed, under whose charge the care of the dyke gates had been placed, became intoxicated and forgot to close the gates. As a result the sea flooded the country from which Gwyddno and his court managed to escape only with great difficulty. The whole Cantref of Gwaelod became submerged and irretrievably lost. By this calamity Wales lost sixteen fortified cities, the finest in the whole of the country excepting Caerleon on Usk. The sighing of Gwyddno Garanhir at the memory of his loss has become a proverb.

Machynlleth, situated in Powys, but within a short distance of both North and South Wales, was a favourite meeting place for the kings of the three divisions.

It was here that Owen Glendower assembled his Parliament in 1400. The building in which this historic assembly took place still stands. For centuries it remained uncared for and neglected until it

became almost a complete ruin. Recently, however, it has been restored, thanks to the revival of the Welsh national spirit. The principal items of Owen Glendower's Policy were :—

(1) The Independence of Wales.
(2) The establishment of a University for North and South Wales.
(3) The Independence of the Welsh Church.

The first item he succeeded in carrying out for a short time, while the second has been in existence for a number of years.

How strange it is to think that the third item is still being discussed in Parliament five long centuries later !

VI. KING LUD AND THE THREE PLAGUES OF BRITAIN

Beli, son of Manogan, King of the Honey Isle, reigned over Britain forty years before the Christian era. He was surnamed " the Great " on account of his power and prowess. He was the progenitor of many of the princely families of Britain, and in the ancient pedigrees he is shown as " B.M." These initials were a source of much difficulty to the Saxon monastic copyists, who thought they stood for " Beata Maria," and so in some Saxon records certain Welsh families are shown as being descended from the Blessed Virgin Mary.

Beli had several sons, the best known of whom were Lud and Caswallon. The

latter, described under his Latinised name of Cassivelaunus, was one of the leading British chieftains to oppose the landing of Julius Cæsar. Caswallon was especially bitter against Cæsar on account of the capture of the lady of his choice, Flur, by Morgan, a Gaulish chieftain, who intended to present her to Cæsar. Caswallon therefore went to Gaul and succeeded in rescuing Flur, from which exploit he became known as one of the Three Faithful Lovers of Britain. Another appellation was one of the Three Golden Shoemakers of Britain, on account of the long journey he had to undertake.

Lud was the eldest son of King Beli and in due course succeeded to his father's throne. King Lud rebuilt the walls of London and added numerous towers. He loved London above all his residences and hence it was called Caer Lud and at last Caer London, but after the foreigners came it was called London or Londres. At his death he was buried on a hill near the Gate of Lud.

Now Lud had a younger brother named Llevelys, to whom he was greatly attached. When the news reached London that the King of France had died and bequeathed his possessions to his only child, a daughter, Llevelys came to King Lud asking that he might go to France to win the maiden for his wife. King Lud gave his consent and in due course Llevelys won his bride and her kingdom.

A few years later three plagues visited Britain. The first was the coming of a foreign tribe called the Coranians, who possessed such great knowledge that every word, however quietly spoken, was heard by them if it met the wind. On that account all campaigns against them had failed.

The second plague was a mysterious shriek heard by every fireside on the eve of May Day. The noise was so terrible and penetrating that it took away all the courage of men and frightened all women and children to their deaths, while all animals suffered equally and the earth and trees became barren.

The third plague was the strange disappearance of all provisions and food, so that whatever was prepared for use could not be found after the first night.

No one knew the cause of the last two plagues, so special attention was devoted to banishing the first one, the cause of which was well known. King Lud thereupon called together the Nobles of his kingdom and invited their advice as to how these plagues could best be overcome. After long consideration they suggested that the King should consult his brother Llevelys, King of France.

In great secrecy and silence a fleet was prepared and sailed for France, where King Ludd was warmly welcomed by his brother. A secret conference was held and no words were spoken above a whisper lest the wind should catch their words and the Coranians know their plans. To add to the secrecy of their conversation, King Llevelys had a long horn made of brass and through this they discoursed.

To their great surprise nothing could be

heard through this horn except words of anger and wrath. When Llevelys saw this he knew that there was an evil spirit in the horn and to expel it he poured some special wine through the horn and so drove out the evil spirit. Their conversation was then carried on undisturbed. Llevelys told his brother that he had some insects, some of which he should rear and keep alive in case of another plague, but the rest should be crushed and placed in water. This, he said, would enable him to overcome the Coranians. He was to invite all his nobles and also the Coranians to a conference, as if to arrange a treaty, and by sprinkling this insect water over the gathering the enemy would all be killed, but the Britons themselves would be quite unharmed.

The second plague, said Llevelys, was due to a dragon. The terrible cry was that of a British dragon being attacked by a foreign one. To overcome the foreign dragon the exact central point of Britain was to be found and a large pit dug there. In this was to be placed a large cauldron of

the best mead that it was possible to brew and a cover of satin was to be placed over the cauldron. If Lud would watch he would see the dragons fighting in the shape of terrifying animals. Then they would change to flying dragons and mount in the air, fighting until they would become exhausted and then they would fall on the cover of the cauldron in the shape of two pigs and sink right into the mead, drinking themselves into a drunken sleep. King Lud was then to fold the cover over them and bury them in a grave in the strongest place in Britain and so long as they were left undisturbed in their pit no plague would come to Britain.

The third plague was caused by a mighty magician, who took the provisions and stores, sending every one to sleep by his wonderful charms. The way to overcome this magician was to watch by the store-house, and if the watcher found himself falling asleep he should plunge into a cauldron of cold water to arouse himself. In this way would the third plague be overcome.

King Lud returned to Britain and invited all the Coranians to meet him and his nobility. Following the directions of Llevelys, he bruised the insects in water and sprinkled it over all present and forthwith it destroyed the whole tribe of the Coranians without hurt to any of the Britons.

To remove the second plague, King Lud had the Isle of Britain measured in length and breadth and found the central spot at Oxford. There he caused a pit to be dug and there he placed a cauldron of the best mead covered over as directed. Then he remained on watch during the night and at last beheld the dragons fighting exactly as described by Llevelys. When they grew weary they fell and came down on the cover of the cauldron, sinking into the mead, which they greedily drank. Then Lud quietly folded over the satin cover and removed them to the safest place he had in Snowdon and buried them in a cistvaen. Here they remained until aroused by King Vortigern, in consequence

of which the plague of the Saxon invasion spread over the land.

To remove the third plague, Lud had a banquet prepared, and when it was ready he placed a vessel of cold water by his side and watched the table on which the feast was spread, keeping his trusty sword by his side. About the third watch of the night, he heard most wondrous music and almost fell asleep with its charm. However, by plunging his head into the cold water he managed to keep awake. Time after time he was forced to repeat this precaution. At last a man clad in heavy armour came in, bearing a hamper which he commenced to fill with the viands spread on the table. Then he proceeded to depart, leaving King Lud wonderstruck at the capacity of the hamper. Thereupon Lud ran and challenged him. At once the visitor threw down the hamper and seized Lud, but the King finally overcame the magician. Then the vanquished begged for mercy and undertook to return in abundance all that he had ever taken, and this he did.

Thus did King Lud free the Isle of Britain from the Three Plagues and ruled in peace and prosperity for many years. Ludgate, Ludham, Ludford, Luddesdown, Ludlow, Ludwell, Ludborough, Ludchurch, all perpetuate the memory of this ancient ruler of our Isle.

VII. WELSH SAINTS.

If one word strikes the attention of a visitor to Wales more than another, it is the seemingly omnipresent word, "Llan." Wales seems a country of "Llans." The word itself appears in the Trials of Dyvnwal Moelmud four centuries B.C., from which it is clear that the meaning of the word at that period was "an enclosure set aside for important use," not especially for religious observances. Thus "berllan" means "an orchard." Later on the name became chiefly used as referring to the part of the district set aside for the tribal priests and in Christian times was retained with the addition of the name of the local patron saint.

Under Druidic and Bardic sway, the

Welsh had a very high moral code, as may be seen by studying the Trials above quoted, which give a wonderful insight into the religious teachings in Britain four centuries B.C. Christianity therefore found a well prepared soil for the planting of the new seed.

The honour of introducing Christianity to Britain has been claimed for St. Peter, St. Paul, St. James and Simon Zelotes, as well as for Joseph of Arimathea, who is alleged to have founded the Abbey of Glastonbury. Welsh records, however, are silent on these claims, and emphatically state it was Bran, the son of King Llyr, who brought the gospel to Britain. Bran was the father of the Welsh hero, Caractacus, and both were captured in A.D. 51 by the Romans, being sent to the capital as hostages. This gave them the opportunity of learning about the Christian faith. On their return, seven years later, they brought back with them four teachers, named Ilid, Cyndaf, Arwystli the Elder, and Mawan, and it was through their instrumentality

that the Gospel was first preached in this land.

Bran is called the "Blessed" from this distinction. An old legend states that Bran conducted an expedition to Ireland to avenge an insult offered to his sister Branwen. From this campaign only seven persons returned and Bran, mortally wounded, ordered his head to be interred under the White Tower in London with his face towards France, saying that so long as his head remained there undisturbed, so long would Britain be free from invasion. King Arthur, however, proudly disinterred Bran's head, saying he could hold Britain free by his own might, and suffered invasion accordingly.

Ilid and Cyndaf, the companions of Bran from Rome, are described as "Men of Israel," implying that they were converted Jews, while Arwystli was a "man of Italy," i.e., a Roman. Arwystli is thought to be Aristobulus, mentioned in the Epistle to the Romans, xvi., 10. By a curious coincidence, Greek martyrology states that

Aristobulus was ordained by St. Paul to be Bishop for the Britons, and that he died at Glastonbury, A.D., 99, his saint's day being kept on 15th March.

Mawan is said to have been a son of Cyndaf.

The descendants of Bran are styled one of the "Three Holy Families of Britain," those of Cunedda and Brychan being the other two.

However Christianity may have come to Britain, it took deep root quickly and the records of the second century show the existence of a number of Christian churches. Llandaff is said to have been the site of the first church in Britain, being founded by Lleurig (or Lucius) the son of Coel.

Early Welsh churches may roughly be divided into three classes, which show their relationship to the Roman Church.

I. Churches dedicated to purely Welsh saints, e.g., Llandewi, Llandeilo, Llandysilio.

II. Churches dedicated to St. Michael-Llanfihangell (i.e., Church of St. Michael).

III. Churches dedicated to the Virgin Mary Llanfair (Llan-Mair).

Class I are those of the earliest foundation.

The earliest mention of a church dedicated to St. Michael is dated A.D. 710, while those dedicated to the Virgin date from Norman times, when the adoration of the Virgin had become the general practice of the Church.

The second holy family of Britain is that of Cunedda, King of the Northern Cambrians.

Soon after the departure of Maximus with the Roman forces from Britain, the coastal counties of Wales were invaded by Irish Picts and at the same time the northern Picts invaded the northern lands. Cunedda was accordingly forced to retreat southwards and join the south Cambrians, and by his assistance the Irish were driven out of Wales. Cunedda and his family then succeeded to the sovereignty of North and South Wales, but Powys remained with its own native royal dynasty.

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PENNANT CHURCH

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One son of Cunedda, Ceredig, was given the sovereignty of the land now called Ceredigion or Cardiganshire. His son, Sandde, became the father of the great patron saint of Wales, St. David, by Non, the daughter of Gynyr. St. David was born at the place now known by his name, and is said to have been educated at the same monastery (Llanilltyd or Llantwit) as Teilo, afterwards Bishop of Llandaff, and Padarn, afterwards Bishop of Llanbadarn, now a tiny village near Aberystwyth. His sanctity and austerity attracted many disciples and he founded the Monastery of St. David's in the Vale of Roses near his birthplace. A chapel to the memory of his mother, Non, was also built and is still to be seen.

St. David resided for a while at Caerleon on Usk, but soon afterwards obtained the permission of King Arthur to remove the Archiepiscopal See to Menevia, where he died about A.D. 544, aged eighty-two.

St. David was canonized by Pope Calistus in A.D. 1120, and his commemoration day is celebrated on 1st March. His shrine was

so famous that pilgrims came from many foreign countries. William the Conqueror, Henry II, and Edward I are recorded as having made a pilgrimage to St. Davids, two of which were regarded as equivalent to one to Rome.

Although St. David is regarded as the patron saint of Wales, it is curious to know that there is not a single church bearing his name (modern cases being omitted) in all North Wales.

On a point of the cliff near St. David's overlooking the Irish Channel formerly stood a chapel dedicated to St. Patrick, the Saint of Ireland, this being the only ancient one in Wales. According to the Silurian Catalogue of Saints, Padrig was the son of Mawan, who dwelt in Glamorganshire. He was educated at the College of Illtyd, the subsequent School of St. David.

He chose a religious life and founded for himself a cell in the Vale of Roses. Here an angel visited him and commanded him to preach the gospel to those whose shores lay opposite the spot on which he stood.

The angel also said that another saint should arise in Menevia thirty years after that day. The saint predicted was St. David. This legend was incorporated in the Collects of the Breviary of Salisbury, which was in use until the Reformation.

According to Welsh accounts, St. David's remained an independent archiepiscopal see until the pall was removed from St. David's to Britanny by Samson, Archbishop of St. David's, who went to Britanny on account of the ravages of the yellow plague in South Wales, and became Bishop of Dol. St. David's thereafter lost its ancient dignity and estate.

The third holy family of Wales is that of Brychan, King of Brecknock. This King is recorded to have had forty-nine children and that he brought up his children and grandchildren in learning and the liberal arts so that they might show the faith in Christ to the nation of the Cymri who were without the faith.

One of the sons was St. Cynog, a short account of whom has already been given

in chapter IV. Clydwyn was a son of Brychan, who belonged to the Church Militant, fighting against the Irish who still remained in some parts of South and West Wales. Hence in these districts churches dedicated to the Brychan family are more numerous. Llanglydwyn, on the border line of Pembrokeshire and Carmarthen, commemorates his foundation on November 1st.

Dingad ap Brychan founded a number of churches in Carmarthenshire, e.g., Llandigad, and in Monmouthshire. Arthur ap Brychan was a saint in the Isle of Man. Llandyfan, Llangadock, Llanllechan, Llandulas, Llanhychan, Llandyfriog, Llangynnin, Llandogfan, Llannefydd, Llangeinwen, Merthyr Tydful, Merthyr Enfail, all commemorate the children of Brychan, some of whom were martyrs (merthyrau).

The chief colleges of ancient Wales were those of Llancarfan in Glamorganshire, Caerworgorn, also in Glamorganshire, and Bangor Is Coed in Denbighshire.

Llancarfan, sometimes called Llanfeithin,

and Caerworgorn were founded by Dubricius, the first Bishop of Llandaff. At Caerworgorn, now called Llantwit Major, extensive remains may still be seen. The first principal of the college was St. Illtid, and the place subsequently known as Llanilltid, now Llantwit near Barry. St. David, St. Teilo and St. Padarn were all educated at this monastery.

Bangor Is Coed, the great seminary of North Wales was also a favourite centre of education for Ireland. The monastery and its famous library was destroyed and its monks slain, by Ethelbert after the defeat of Brochwel Yscythrog, King of Powys. Bede records that Augustine, Archbishop of Canterbury, had invited the monks of Bangor to acknowledge his jurisdiction over them, and on their refusal threatened them with destruction, which was done at the hands of Ethelfred, King of the Angles.

There are said to have been seven bishops in Wales at the time of St. Augustine, viz., the Bishops of St. David's, Llandaff, Llanbadarn, Bangor and St. Asaph, the sixth

and seventh being thought to be Gloucester and West Wales (Somerset to Cornwall), but Howel Dda (who died in A.D. 948) states there were seven bishoprics, probably monastic institutions, in Dyfed alone. The first was St. David, Archbishop of Cambria, the second Llan Ismael, third Llan Degeman, fourth Llan Ussyllt, fifth, Llan Teilaw, sixth Llan Teulydawg, seventh Llan Ceneu.

It is not quite clear when dioceses in the ecclesiastical sense were established, but the above chief bishoprics approximate to the old kingdoms of Dyfed, Morganwg, Ceredigion, Gwynedd, Powys, Gwent and Cerniew, and probably when the kings of these districts embraced Christianity, the influence of the chief clergy extended to the boundaries of their kingdoms.

An account of the establishment of the bishoprics of St. David's and Llandaff has already been given.

Llanbadarn, near Aberystwyth, still possesses a large church quite out of proportion in size to the number of inhabitants. St. Padarn is said to have come from

Brittany and was a member of the College of Llantwit Major. He founded a monastery at a lonely spot on the Cardiganshire coast, and became its first abbot and bishop. A number of churches in Cardiganshire and also in Radnorshire are dedicated to him. Very little is known of this bishopric, the last mention of it being in A.D. 720, when the Saxons ravaged that part of Wales. St. Padarn was counted one of the three Blessed Visitors of the Isle of Britain for his piety and good works and foreign birth.

It is said that it was owing to the violence of the inhabitants of Ceredigion, who killed their Bishop, that the bishopric was incorporated with that of St. David.

The first Bishop of Bangor was Deiniol, who in A.D. 516 founded a monastery in Carnarvonshire, which was raised to the rank of an episcopal see by Maelgwn, Prince of Gwynedd. St. Deiniol was the son of the founder of Bangor Is Coed, mentioned above. Little is known of him, except that he was the reputed founder of various churches bearing the name of

Llandeiniol. He was buried in the Isle of Bardsey. St. Deiniol's Day is the 10th December.

The Bishopric of St. Asaph is reputed to have been founded by St. Kentigern, Bishop of Glasgow, in the region of the Britons of Strath Clyde. Dissensions in the North having driven him to Wales, he founded a bishopric at Llanelwy in Flintshire, about A.D. 550, with the ultimate approval of Maelgyn Gwynedd. St. Kentigern becoming at last reconciled to his countrymen in Strath Clyde, he returned to them and appointed one of his disciples, Asaf, to be his successor, by whose name the diocese subsequently became known.

St. Asaph was succeeded by his first cousin, St. Tysilio, son of Brochwel, King of Powys. Cynddelw, a bard of the twelfth century, relates with pride the noble descent and high ancestry of St. Tysilio, who rebuilt the church of St. Gwyddfarch at Meifod, near Mathraval.

St. Tysilio was a bard, and is said to have written an ecclesiastical history of Britain

which was preserved in manuscript as late as 1600.

The special name-puzzle to English tourists, namely, Llanfairpwll-gwyngyll-gogeroch-dwyndrobwll-Llandisilio-gogogoch perpetuates the name of this princely prelate.

A large number of Welsh "saints" were hermits, building their cells in remote and almost inaccessible spots. The illustration shows the cell of St. Govan in Pembrokeshire, which stands in a cleft of the cliffs only a few feet beyond the reach of the waves.

The tiny chapel is entirely hidden from sight until the brink of the cliff is reached, and then a large number of stone steps is seen leading down the rocky side. The cell is about five yards long by four yards broad. The altar stone still remains, while leading out of the cell is a natural cave in which it is impossible for a grown person to stand erect. This is said to have been St. Govan's sleeping place. On the sea side of the cell there are a few more steps leading down to a

small well of pure water, used for baptismal purposes by St. Govan. The whole scene is one of great romance and beauty and it is wonderful that the tiny edifice should have so long escaped the fury of the waves that dash the rocks to powder a few yards below.

VIII. THE ROYAL TRIBES OF WALES

Before the twelfth century there was in existence a division of Welsh society into what was known as the Five Royal Tribes and the Fifteen Common Tribes of Wales. The representatives of the Five Royal Tribes were regarded as of Blood Royal, while the Fifteen Common Tribes formed the Nobility. Griffith ap Cynan, King of North Wales; Rhys, King of South Wales and Bleddyn, King of Powys, all issued regulations affecting the Fifteen Tribes, but did not originate the classification. It is to be observed that although Rhys, King of South Wales, recognised the patents of nobility of the Fifteen Common Tribes, yet all the families concerned belonged to

North Wales, and none to South Wales, doubtless due to hereditary rivalry.

The last of the Fifteen Common Tribes was created by Prince David ap Owen Gwynedd about A.D. 1170.

The knowledge of his descent in the direct male line from one of these royal or noble tribes is among the proudest possessions of many a Welshman, whatever his worldly estate may now be. There are many small landowners and farmers who in their innermost heart regard themselves as possessing a much older Patent of nobility than many a peer or knight.

The Five Royal Tribes.

The Five Tribes designated as Royal were those of :—

1. Griffith ap Cynan, Prince of North Wales.
2. Rhys ap Tudor (or Rhys the Great), Prince of South Wales.
3. Bleddyn ap Cynfyn, Prince of Powys.
4. Jestyn ap Gwrgant, Lord of Glamorgan.

5. Elystan Glodrudd, Prince of Ferlix, between Wye and Severn.

The reason for classifying all the above tribes as "Royal" is somewhat difficult to comprehend. The most ancient and distinguished Tribe, and that to which subsequent heralds and historians have given the premier place among all the tribes of North Wales, namely that of Brochwel Yscythrog, King of Powys and Earl of Chester, in the seventh century—a ruler famous alike for his wise administration, as for his martial exploits—is omitted, while a petty chieftain like Jestyn of Glamorgan, of whom history records no good deeds, is included.

In deference to subsequent opinion, a brief account of the Royal Tribe of Brochwel Yscythrog is given first.

The Tribe of Brochwel Yscythrog, King of Powys

(Obit A.D. 622)

Some notice of this King has already been given in Chapters I and IV.

When the other kingdoms of Wales came under the rule of Cunedda, King of the North Cumbrians, Powys remained under his own native dynasty, namely the House of Vortigern and of his saintly son, Vortimer the Blessed, Pendragon of the Britons. King Brochwel was seventh in descent from Vortigern, the outcast Pendragon.

The banner assigned to King Brochwel by heralds and bards from the earliest times bears three white nags heads erased, commemorating victory over the Saxons, whose ensign was the rampant white Horse of Saxony.

Two centuries after the death of Brochwel the males of his house were conquered by Merfyn, who claimed the throne of Powys by right of his wife Nesta—a right not recognised by Celtic law. In token of their just claim, the defeated heir, Aeddan, and his son Brochwel ap Aeddan used as their arms two royal red lions rampant in a gold field back to back.

A third shield of arms was also issued by the tribe of King Brochwel, in virtue

of their direct male descent from Vortimer the Blessed, viz., the Red Dragon, now generally adopted as the national ensign of Wales.

An account of the chief of the Brochwelian Tribe at the time of Owen Glendower's campaign, in A.D. 1400, viz., Griffith ap Evan of Garth in Powys, has been given in Chapter III. At his death his two sons, Evan and Sir Griffith the Younger, succeeded to the chieftainship. From the elder son Evan were descended the families of Griffiths of Glanhafren and Trederwen Feibion Gynwas and of Jones of Llanllodian, both places a short distance from Garth and the chieftainship of the royal and ancient house of Brochwel is apparently vested in the present day representatives of these families.

The descendants of the younger son of Sir Griffith Vychan (or Vaughan) mostly took the names of Lloyd and Wynne. In accordance with a curious Welsh custom the tribal mansion, Garth, went to the younger son of Sir Griffith Vaughan, himself

a younger son. This branch assumed the name of Wynne and ended in a heiress, who conveyed the estate to her husband's family, with whom it still remains.

The illustration shows Trederwen Feibion Gynwas (i.e., The Oak Place of the Sons of Gynwas), the ancient seat of the Griffiths family mentioned above.

The House of Brochwel became known to subsequent heralds as the "Gwenwys of Garth" after the twelfth century chieftain of the tribe, Gwyn ap Griffith of Garth.

The first sheriff of Montgomeryshire, in 1541, was chosen from this ancient tribe and for many years the majority of the sheriffs were selected from those descended or connected with the House of Brochwel.

THE FIRST ROYAL TRIBE OF WALES—

GRIFFITH AP CYNAN.

Griffith ap Cynan, King of North Wales, obtained his throne by conquest in A.D. 1079. He was lineally descended from Rhoderick the Great, who had by force of arms overcome the independent Princes of

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OWEN GLENDOWER'S PARLIAMENT HOUSE

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Powys and South Wales and exacted a yearly tribute of sixty-three pounds. He was born in Dublin, his mother being a daughter of Anloedd, King of Dublin and Man. He was very fond of the Irish, and introduced the Irish harp and melodies to Wales, and also many of the best Irish musicians. His reign lasted for the long period of fifty-seven years, dying in 1136 aged eighty-two years, and was buried near the Great Altar of Bangor Cathedral.

Among other enactments, he issued laws regarding the compilation of pedigrees and also of the bearing of heraldic arms.

An "Ancient Friar of Wales" gives a quaint account of the end of King Griffith. It is related that he left twenty shillings to Christ Church in Dublin, where he was born and educated. Also twenty shillings to the Church of St. David and to the Monastery of Chester, but more to the Monastery of Bangor. He left ten shillings each to several of the principal churches of the land, among others being Meifod, an account of which was given in Chapters I and II.

The "Ancient Friar" records that David, the ancient Bishop of Bangor, and many other religious and learned men came and anointed his body with oil, after the directions of St. James. His sons were at his bedside and he blessed each of them, foretelling their fortunes and giving them good advice. He solemnly urged them to fight their enemies with vigour and perseverance. Then he died. The Welsh, the Irish and the men of Denmark "lamented long for Griffith as the Jews mourned for Joshua the son of Nun."

Griffith was succeeded by his son Owen Gwynedd, who died in 1169, after reigning thirty-two years. Owen was excommunicated by Becket, Archbishop of Canterbury, for having married his cousin, and when Archbishop Baldwin came to Bangor to preach the First Crusade he ordered Owen's body to be cast out of the Cathedral. Since that date few Archbishops of Canterbury have officially visited North Wales.

Griffith ap Cynan's arms were gules three lioncels passant in pale barry argent armed

azure, but his son Owen used vert three eagles displayed in fesse and the latter have been chiefly used by his descendants.

The Second Royal Tribe—Rhys ap Tudor

Rhys the Great succeeded to the throne of South Wales on the murder of the Usurper Rhys ap Owen. Rhys had been driven from his country and taken sanctuary at St. David's. When Griffith ap Cynan landed at Fishguard from Ireland, Rhys went with all the clergy of St. David's to meet him, and falling on his knees begged Griffith's help. This was given, and finally Rhys ascended the throne.

King Rhys raised Jestyn, Lord of Glamorgan, to the dignity of a royal tribe, but the ungrateful Jestyn shortly after rebelled and calling in the aid of the Normans slew Rhys near Brecon in the ninetieth year of his age and fourteenth year of his reign, A.D.1091.

His arms were gules a lion rampant or within a border indented.

Rhys had a grandson, Rhys ap Griffith ap Rhys, who became Lord of South Wales, and is generally called the "Lord Rhys." He held a large Eisteddfod in 1176 at Cardigan to commemorate the completion of the castle there. To this were invited all the poets of Wales, who were makers of songs and recorders of gentlemen's pedigrees and arms. Great rewards and rich gifts were provided for the successful competitors. The poets of North Wales won the prize for poetry, but the musicians prize was won by the household minstrels of Rhys.

The Lord Rhys was highly esteemed by King Henry II and whenever he came to visit the English court King Henry came in person to welcome him, accompanied by a large retinue. King Richard Cœur de Lion, however, refused to follow his father's example, and when Rhys came to Oxford to visit Richard he was so angry at the absence of a royal welcome that he returned home without even entering Oxford.

The beautiful Abbey of Strata Florida,

near Aberystwyth, was founded in 1164 by Lord Rhys, and here he was finally laid to rest with great solemnity.

The Third Royal Tribe—Bleddyn ap Cynfyn.

Bleddyn ap Cynfyn seized the throne of North Wales when Griffith ap Llewellyn was murdered by his own subjects, who sent Griffith's head to King Harold of England, who married his widow soon afterwards. He also seized the thrones of Powys and South Wales, and thus by force of arms brought Wales under one ruler. His reign lasted thirteen years, when he himself was murdered near Welshpool. His sons and grandsons fared no better. Murder and usurpation became the order of the day and Wales, divided within itself, was unable to withstand the English invasion.

Bleddyn of Cynfyn used as his arms or a lion rampant gules—the arms of the claimant heir, Brochwel ap Aiddan of Powys.

The Fourth Tribe Royal—Jestyn ap Gwrgant

Jestyn ap Gwrgant was Lord of Glamorgan and was a lineal descendant of Caractacus, who so bravely defended his country against the Roman invaders. Jestyn has always been held in disdain by his fellow countrymen because he rebelled against King Rhys, who had advanced him to the dignity of a Royal Tribe. Jestyn called in to assist in his rebellion the Norman Fitz Hamon and his knights, who, having defeated Rhys, turned against Jestyn. The latter fled to Glastonbury for sanctuary, then to Bath, and finally to the Monastery of Llegenys in Monmouthshire, where he died at the patriarchial age of one hundred and twenty-nine. Glamorgan was divided amongst Fitz Hamon and his followers.

Jestyn's arms were argent three chevronels gules.

The Fifth Royal Tribe—Elystan Glodrudd

Elystan Glodrudd ruled over that part of Wales which lay between the rivers Wye and Severn, and was independent of the Prince of South Wales. He was a godson of the Saxon King Athelstane. This relationship did not affect Athelstane's national policy, and soon after the baptismal ceremony he overan the Wye district and exacted heavy tribute in gold, silver, cattle, hawks and hounds. King Edgar changed the tribute from money to wolves heads.

Elystan was slain about A.D. 1020 in battle, near Welshpool, and was buried near there in a church called Trelystan to his memory.

Elystan's arms were azure three boars heads cabossed sable langued gules, tusked or.

Sir John Pryce of Newtown in Montgomeryshire, who died in 1761, was a lineal descendant of Elystan. This very eccentric squire was married three times, and

preserved the bodies of the first two wives with chemicals in his bed chamber. When the curate of Newtown was dying, Sir John wrote asking him, as he was so near heaven, to convey several loving messages to his two dear wives, especially the second one. The Curate died next day. A month or so later Sir John desired to marry again, but the lady refused until her two predecessors had been properly interred. On the death of his third wife, Sir John addressed a curious letter to a miracle worker, Bridget Bostock of Cheshire, whom he besought to raise his third wife from the grave. The old squire was contemplating a fourth marriage, when death overtook him and he died a poor man at Haverford-west in Pembrokeshire.

IX. THE FIFTEEN COMMON TRIBES OF NORTH WALES, OR THE FIFTEEN PEERS

The Fifteen Common Tribes referred to in the last chapter are the following :

The First Tribe—Hwfa ap Cynddelw.

Hwfa ap Cynddelw held lands in Anglesea and Carnarvon and was steward to Owen Gwynedd, Prince of North Wales. His hereditary office was to bear the Prince's coronet and put it on his head after being anointed by the Bishop of Bangor. In return for this service Hwfa was entitled to the suit of clothes worn that day by the Prince.

His arms were gules between three lioncels rampant a chevron or.

Sir John Owen, the Royalist Leader, was

one of this tribe, as are also the distinguished family of Owen of Orielton in Pembrokeshire.

The Second Tribe—Llywarch ap Bran.

Llywarch was brother-in-law of Prince Owen Gwynedd and held the Lordship of Menai in Anglesea.

His arms were argent between three crows each bearing a queen of ermine in their beaks a chevron sable.

The Third Tribe—Gweirydd ap Rhys Goch.

Gweirydd was Lord of Talybolion in Anglesea, where many farms still bear the names of his children and grand-children. He also lived in the time of Owen Gwynedd.

His arms were argent on a bend sable three lions heads caboshed of the first.

The Fourth Tribe—Cilmin Troed ddu.—

Cilmin of the Black Foot was a nephew of Merfyn Vrych, King of Man, who lived about A.D. 830.

His foot, according to an old legend, became discoloured when flying from an evil spirit whose books he had assisted to steal. When leaping over a brook his left leg plunged into the water and turned black in consequence.

Cilmin lived at Glynllifon in Carnarvonshire, and many of his descendants took the name of Glyn. Cilmin is said to have been a clever lawyer, and this characteristic has been frequently reproduced in the Glynne family.

Sir John Glynne of Glynllifon and Harwarden and Catherine Glynne, the wife of the late Mr. W. E. Gladstone, belonged to the Tribe of Cilmin Troed ddu.

The arms of Cilmin argent an eagle displayed with two heads sable and also argent a man's leg couped a la cuise sable. Hence the sign of the "Boot" Inn at Carnarvon, which formed part of the Glynllifon estates.

The Fifth Tribe—Collwyn ap Tango.—Collwyn ap Tango was Lord of the

Southern part of Carnarvonshire, about A.D. 1020. He had a residence at Harlech, which was then called Caer Collwyn.

Collwyn bore sable between three fleurs de luce a chevron argent.

A famous member of this tribe was Sir Howel, who was knighted at the Battle of Poictiers by the Black Prince. Sir Howel was granted the right to have a mess of meat served before his battle-axe forever. After his death, the mess was given to the poor. This charity lasted until the reign of Queen Elizabeth.

The Earls of Lisburn, among others, trace their descent from Collwyn.

The Sixth Tribe—Nefydd Hardd (i.e., the Handsome).

This peer flourished in the twelfth century and resided at Crygnant Llanrwst. Owen Gwynedd is said to have given Nefydd his son Idwae to foster, but Nefydd foully murdered him instead.

To expiate his father's crime, Rhyn ap

Nefydd gave the land on which Llanrwst Church was built.

His arms were argent three spears heads imbrued sable pointed upwards.

Bishop Morgan of St. Asaph, who assisted to first translate the Bible into Welsh, belonged to this tribe.

The Seventh Tribe—Maelog Crwm (i.e., the Hunchback).

Maelog was Lord of a district in Carnarvonshire about A.D. 1175. His great-grandson Trahairn took the Lord of Chaloner (probably Chalons) in France prisoner and took possession of his lands and arms. Trahairn's descendants took the name of Chaloner as a surname. Two Chaloners sat as judges at the trial of King Charles the First.

Maelog's arms were argent on a chevron sable three angels or.

The Eighth Tribe—Marchudd ap Cynan.

Marchudd was Lord of Abergele about A.D. 846. From Marchudd are descended

many well known Welsh families, such as the House of Tudor, who fulfilled the ancient prophecy of Merlin that the throne of Britain should once more be restored to the Cambrians.

The last direct Tudor descendant was a certain Moses Tudor, who kept a small school in Anglesea, and died in 1793.

Other well known members of this tribe were Sir William Griffith, Lord Chamberlain of North Wales and Lord Keeper Williams, Archbishop of York.

In commemoration of ancestral feats of valour against the Saxon invaders, the arms of the Eighth Tribe are gules between three Englishmen's heads couped a chevron ermine.

The Ninth Tribe—Hedd Molwynog.

Hedd Molwynog was Lord of part of Denbighshire and was steward to Prince David ap Owen Gwynedd, 1170–1195. He was a great warrior against the English.

Meiric Lloyd was one of this clan.

Meiric slew an English judge and fled for sanctuary. Finally he joined the body-guard of the Earl of Arundel just setting out for a crusade. At the Siege of Acre Meiric distinguished himself by rescuing the standard of the Emperor from the infidels, and for this service was granted the signal honour of the right to bear the arms of the Holy Roman Empire, namely, the double-headed Eagle, representing the Eagle of Rome divided into the Eastern and Western Churches.

The Tenth Tribe—Banit Hir (i.e., the Tall).

Very little is known of this peer, except that he was Lord of Is Dulas.

His arms were vert a cross flory or.

The Eleventh Tribe—Marchweithian.—

Marchweithian was Lord of Denbigh about A.D. 1050.

A member of this tribe was Rhys Fawr,

who bore the Red Dragon at the Battle of Bosworth.

Another notable of this tribe was Captain Thomas Price, who, with Captain Middleton and Captain Huett, first smoked tobacco in the streets of London.

The arms of this Clan are gules a lion rampant argent armed azure.

The Twelfth Tribe—Edwin of Tegaingl.—

Edwin was Lord of Tegaingl in Flint. His mother was the widow of Edmund Ironside, King of England, and daughter of Edwin, Earl of Mercia.

The members of this clan are numerous and bear for arms argent between four Cornish choughs armed gules a cross flory engrailed sable.

The late Bishop of St. David's, the Right Rev. W. Basil Jones, D.D., bore the arms of Edwin of Tegaingl.

The Thirteenth Tribe—Ednowain Bendew (i.e., the Strong Skulled).

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Ednowain was Lord of part of Flint about 1079, and Councillor to the Chief of the Fifteen Peers of North Wales. His descendants are still numerous.

The clan arms are argent between three boars' heads couped a chevron sable.

The Fourteenth Tribe—Efnydd.

Efnydd is said to have been raised to the dignity of one of the Fifteen Peers for his bravery in fighting against the English near Coventry.

His arms were azure a lion salient or.

The Fifteenth Tribe—Ednowain ap Bradwen.

Ednowain flourished about 1150 and was Lord of part of Merioneth, where the remains of his palace (Llys Bradwen) may be seen near Talybont.

An amusing story is told of one of the tribe, named Morgan ap Griffith. Morgan was wandering round London late one night and chanced to meet King Henry VIII, with a small retinue, inspecting the

guard. Not knowing who the passer-by was, Morgan refused to make room for him on the narrow path. As neither would give way, both drew their swords and fought, and Morgan dealt the king several very lusty blows. When the attendants told Morgan who his opponent was, Morgan begged forgiveness, which the King gave, calling him a right lusty knave, and thereafter " Lusty Morgan " became his accepted nickname.

The arms of this clan are gules three snakes twisted in a triangular knot argent.

These are the Fifteen Peers of North Wales.

There is one more Tribe, sometimes called the sixteenth Tribe, that deserves mention, and that is the Clan of Tudor Trevor. Tudor received the name of Trevor from his birthplace, near Hereford.

The Trevor Clan is very numerous on the Border.

Sir John Trevor, Speaker of the House of Commons in the reign of James II and William III, belonged to this clan.

The Trevor arms are parted per bend sinister ermine and ermines over all a lion rampant or.

In closing this brief account of the Royal and Common Tribes of Wales, reference should be made to the ancient kingdom of Dyfed.

When William the Conqueror made his pilgrimage to the shrine of St. David in 1081, he was met and hospitably entertained by Cadifor Fawr, Prince of Dyfed. Although Cadifor was nominally subject to Rhys ap Tudor, King of South Wales, he resented any restraint on his independence, and sought the friendship of the English King with the hope of future assistance. Death, however, overtaking Cadifor, his sons rebelled against Rhys, but were defeated at the Battle of St. Dogmaels, and Dyfed ceased to exist as an independent kingdom. Shortly afterwards Dyfed, which comprised the present county of Pembroke and part of Caermarthen, was invaded by the Normans under Arnulph de Montgomery. The northern part was seized

by Martin de Tours, a knight in Arnulph's retinue, who built a castle at Newport—near Fishguard—and became Lord Marcher of the neighbouring district of Cemmaes, over which he held the power of life and death. It is very interesting to note that this Lord Marchership exists to the present day—the last in Britain—and the Lord of Cemmaes, a descendant of Martin de Tours, still possesses the power of appointing the Mayor of Newport.

The family of Cadifor, although dispossessed of the Principality of Dyfed, continued to hold the Lordship of Kilsant near Caermarthen. A great-grandson of Cadifor, Sir Aaron ap Rhys, went crusading to the Holy Land and on account of his bravery was created a Knight of the Holy Sepulchre.

He was granted by King Richard Coeur de Lion a coat of arms bearing a black rampant lion on a silver shield, to which Sir Aaron added a crown and chain to signify his unswerving adherence to the Crown of England.

Sir Thomas Philips of Kilsant and Picton upheld the family tradition by twice accompanying King Henry VIII to France. To his descendant, Captain H. E. E. Philipps of Picton Castle, Wales is greatly indebted for the part he has taken towards the establishment of a Welsh Regiment of Guards, which His Majesty the King has been graciously pleased to sanction.

The illustration shows the historic Castle of Picton, the residence of Sir Charles Philipps, Bart. It was founded in the Conqueror's reign, on the site of a former stronghold, by Sir William de Picton, a knight in the army of Arnulph, and has ever since been inhabited by his heirs and direct lineal descendants.

The great Welsh hero of Waterloo, General Sir Thomas Picton, G.C.B., was born in 1758 within a few miles of Picton Castle. Passing unscathed through the Peninsular Campaign, in which his Division gained the name of the "Fighting Brigade," Picton returned to his beloved county of Pembroke, leaving it at the call of his King to meet a

glorious death on the fateful field of Waterloo. General Picton was finally laid to rest in Saint Paul's Cathedral, near to his noble friend and commander—Wellington.

The centenary of Picton's death calls now with special significance upon the sons of Dyfed, nay of all Cambria, to emulate the brave deeds of that valiant hero of whom Wales is so justly proud.

X. WELSH LAWS AND CUSTOMS TWO THOUSAND YEARS AGO

The general impression that the Isle of Britain was inhabited by uncivilised savages at the time of Julius Cæsar, as stated in his commentaries, is quite inaccurate. There has been handed down a series of laws and wise sayings, dating back to 400 B.C., which reveal a wonderful state of civilisation and morality existing in this land at that remote period. These laws are called the Triads of Dyvnwal Moelmud, who flourished four centuries before Christ. The facts and customs referred to bespeak their antiquity, having no allusion to modern manners, but to an incipient and patriarchal state of society.

There is no mention of the Christian religion, although this was introduced in Britain in the first century, whereas numerous allusions are made to the Bardic system of religion.

At that early period writing was little known in the land, and the bards, who were the authorised historians, used to commit all records to memory, handing them down to the pupils of their sacred calling. In order to facilitate remembrance, the laws andcustoms were turned into short verses—just as Latin genders are usually taught—and these generally took the form of Triads.

These Triads are miniature portraits of early Britain, and each one takes back the imagination in a wonderful way to those far off days.

Dyvnwal has always been the unchallenged framer of these Triads, which resemble in some degree the sayings of Solomon.

The Triads of Dyvnwal Moelmud are divided into what are called the Triads of

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Progressions and Dray Progressions and the Triads of the Social State.

The former number thirty-four, while the latter number two hundred and forty-eight verses. A selection is appended.

The Triads of Progression and Dray Progression

1.—" There are three skilful progressions—Bardism, metallurgy and the science of the harp."

This quotation shows how little the Welsh people have changed during the last two thousand years. Religion, love of science, music are still the national characteristics.

3.—" There are three causes of making a full home—Sameness of language, land to be ploughed in concert, and a mutual arming for combat."

5.—" There are three progressions for mutual support—Fortifying a town, collecting acorns, and ploughing land in concert, because everyone must assist in carrying this into effect."

6.—"There are three trumpet progressions—Collecting the country by its parents and chief of tribes, the horn of harvest, and the horn of battle and war."

This Triad reveals the patriarchal tribal system then in vogue.

7.—"There are three progressions for mutual arming—On account of strangers and the deprivation of a bordering kingdom, on account of those who violate both privilege and law, and on account of fierce wild animals."

8.—"There are three progressions that require assistance—Bards in their circuits of minstrelsy, a defeat from war, and foreigners under the protection of the Tribe of the Cambrians.

10.—"There are three molesting progressions—The removal of a dray without privilege or permission, the inroad of an army of strangers without notice or contract, a decision without country or judge or the chiefs of parents."

12.—"There are three progressions which are entitled to support and maintenance wherever they go—Those who have the privilege of distinction (viz., heads of families going to the convention, the prince going to war and a judge on circuit), those who have the privilege of bards, and orphans."

13.—"There are three happy progressions—Bards announcing peace, a meeting in harvest-time, and a marriage."

16.—"There are three horns for mutual progression—The horn of harvest, the horn of contentions, and the horn of religious adoration."

18.—"There are three causes of progression for salutation—Land brought into civilisation, festal games, and the burning of forests, and no person must obstruct such salutation."

21.—"There are three causes of progression for pursuit—Wolves, vagabonds and a mad dog, and all who hear

the public cry must join in the pursuit."

23.—"There are three privileged progressions—The circle of the king or of parents in their district, the meeting of the bards in their convention, and the meeting of virtuous characters for religious adoration."

24.—"There are three privileged progressive visits—The visit of an ambassador, the visit of the bards of a neighbouring kingdom, and the peaceful visit of foreigners."

26.—"There are three causes of progression for banishment—A foul deed and secret murder, treachery to country and tribe, and the fierce depredations of thieves. Every person of whatever station or age that hears the public horn sounding must hasten to pursue the exiles and maintain the clamour by setting the dogs until they are driven in the sea and even then they must renew the pursuit until the sixtieth time until the vagabonds are out of sight."

28.—" There are three persons with shattered dray—He who has no relations, he who has no mutual share in the land and he who lives by the privilege of the chief of the tribe."

In early times, each citizen possessed a dray drawn by two oxen, on which he could move from place to place with his belongings. A person with a broken dray signified an unfortunate person and special consideration was given him by the legislature.

The Triads of the Social States and Community

1.—" There are three foundations of the social state—Privilege, possession, and law."

3.—" There are three protections and securities of the social state—Protection of life and person, protection of possession and place of residence, and protection of natural right."

5.—" There are three things that strengthen the social state—Effectual security to every man and to his property,

just correction where it is required, and mercy blended with justice where it is seen to be demanded by a just cause."

6.—" There are three things that destroy the social state—Cruelty in lieu of punishment, mercy from blind respect and partiality perverting justice, and false judgment."

7.—" There are three pillars of the social state—Sovereignty, the voice of the country, and judicature."

11.—" There are three ornaments of the social state—A learned scholar, a scientific artist, and a just judge."

12.—" There are three qualifications of a judge—A knowledge of the law, a knowledge of the customs of the country, and a knowledge of the tendencies of his times and of their consequences."

20.—" There are three ways in which correction by the loss of life may be inflicted—Decapitation, hanging, and burning, and the king or lord of

the territory shall decide which of these shall be inflicted."

23.—" There are three powerful reasons that prevent the judge and the court from inflicting capital punishment upon offenders—A mother accused of crime in protecting her children, a youth under age, and a stranger with a barbarous language."

28.—" There are three excellencies of citizenship—The science of wisdom, the useful arts, and the majesty of pleasing manners."

48.—" There are three things necessary to form a good country—Wood, stone, and springs of water."

49.—" There are three kinds of property common to the country and the tribe—Acorn wood, the pleasures of the chase, an iron mine."

51.—" There are three kinds of private property to every free born Cambrian—A house, a farm-yard, and a stack yard."

52.—" There are three kinds of private

property belonging to every man, whether a foreigner or a Cambrian—A wife, children, and movable property."

54.—There are three ornaments of a tribe—A book, a harp, and a sword."

55.—" There are three privileged persons of the family, exempt from manual labour—The infant, the aged, and the family teacher."

56.—" There are three privileged persons against whom naked arms must not be presented—The bard, the chief of the tribe and an ambassador from a bordering kingdom."

57.—" There are three common persons against whom naked arms must not be presented—A man without arms, a youth before arriving at manhood, and a female."

59 and 60.—" There are three privileged conventions of the Isle of Britain under the protection of the Tribe of the Cambrian—*First*, a convention of the bards, which is most ancient

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in dignity. *Second*, a convention formed by the judges and constitutional voters. *Third*, a convention assembled for independence by the leading men of the sovereignty, chief of the tribes and the wise men of the country and bordering country."

The privilege and offices of the bards are to maintain, preserve, and diffuse sound instructions upon the sciences, wisdom, and hospitality. They are further to preserve a record of every heroic action, every event of the times, every natural phenomenon, wars, regulations of the country and tribes. They must also preserve an authentic record of the pedigrees, marriage, nobility and privileges of the tribes of the Cambrians."

65.—"There are three native rights belonging to every free born Cambrian, whether male or female—*First*, the gift and free use of five acres of free

land by privilege of his descent from a native Cambrian." *Second*, the privilege of carrying defensive arms and armorial bearings, which are not allowed to anyone except a free born Cambrian of unquestionable nobility. *Third*, the privilege of a vote under protection of a chief of the tribe which is granted to a Cambrian when he arrives at the age of puberty and to a female when she marries.

71.—" There are three distinguished characters of the art of Bardism—*First the Chief Bard*, or the free Bard of Privilege, who obtains his degree through discipline under a duly authorised master, being a conventual bard. He must preserve every record of the arts or sciences whilst holding the office of bard. He must keep a true and complete record of all marriages, pedigrees, arms, and inheritance.

The second is the Ovate, who ob-

tains his degree by examination before the convention of the bards.

The third is the Druid-Bard, who obtains his degree by election. His office is to impart instruction and teach sciences in the convention of the bards, in the court, in the llan, and in every family where he has his office in full privilege."

72.—" There are three distinguished literary characters—*First,* a counsellor in law, who is qualified to plead between a Cambrian and a foreigner with a barbarous tongue. *Second,* he who has skill in emblazoning arms and painting heroic actions and is called a sign shewing bard. *Third,* he that can write and read the Cambrian language correctly and can keep the pedigrees of nobility accurately.

73.—" There are three special crafts—The smith, the stonemason, and the carpenter."

76.—" There are three courtly arts—Judi-

cature, skilfulness in organisation, and the art of embassy to a bordering country."

77.—" There are three city arts—Medicine, merchandise and navigation."

79.—" There are three arts of gentlemen—Arms, horsemanship, and the pleasures of the chase."

81.—" There are three persons whom every Cambrian being a landed proprietor must keep and support—A married wife, an armed man, if he does not bear arms himself, and a family tutor."

87.—" There are three proofs of domestication in a country—Little children, dogs, and poultry."

88.—" There are three persons indispensable to a tribe—The Chief of the Tribe, its Vindicator and its Family Representative."

The Chief of the Tribe must be the oldest of the efficient men in the tribe and be able to trace his pedigree to the ninth in descent. He is

the pleader of his tribe in the grand collective assembly of the country and the neighbouring country. Every man of his tribe is bound to attend to him and he is equally bound to attend to his man.

The Vindicator of the Tribe is he who leads the tribe to battle, pursues criminals, drags them before the courts and inflicts upon them the punishment which the court and the sentence of the country may award.

The Family Representative is one of the wise men of the tribe, being acknowledged as such by the heads of the families of the tribe, and must co-operate with the Chief of the Tribe in every vote and assembly of the county. This privilege is conferred upon him by the vote of his tribe unto the ninth in descent, and he is elected by ballot.

99.—"There are three things that preserve a record concerning land and family—A back fire stone, a lime

kiln, and a horseblock, because the arms of a family are cut upon them."

103.—" There are three things which ought not to be taken out of the country without permission of the country and the Lord—Gold, books, and wheat."

109.—" There are three persons who are not amenable to law—He who is drunk, he who is under fourteen years of age, and he who is compelled contrary to his inclination to act unlawfully."

111.—" There are three persons whose testimony is never to be credited—A religious worshipper who has broken his covenant, a witness who has been detected of perjury, and an habitual notorious thief."

137.—" There are three thieves who do not forfeit their lives for the crime—A woman who steals in conjunction with her husband, a youth under age, and a necessitous person who steals to satisfy nature after having visited

three towns and applied at nine houses in each without obtaining any alms although he solicited it."

184.—"There are three strong testimonies—An oath upon the entrails, a mutual confession, and a chain of circumstantial evidence which cannot be doubted."

219.—"There are three kinds of relics to swear by—The rod of office belonging to a religious worshipper, the name of God, and hand joined in hand."

222.—"There are three legal weapons—A sword, a spear, and a bow and twelve arrows in the quiver, and every Cambrian head of a family must keep these."

231.—"There are three authentic records—Vocal song, the book of the court, and the record of the chief of the tribe and his elders."

233.—"There are three indispensables of a bardic instructor—Poetic genius from God, instruction by a master,

and his office confirmed by a decision of a convention."

239.—" There are three indispensables of a free born gentleman—His tunic, his harp, and his kettle, and they are paid for by general contribution."

240.—" There are three indispensables of a vassal—His hearthstone, his bill-hook, and his trough, and they are paid for by general contribution."

Such are the Triads of King Dyvnwal, from which it is apparent that a high state of morality and education existed in Britain over two thousand years ago. They also explain many characteristics of the Welsh people quite misunderstood by the English. For example, many smile in an indulgent or incredulous way at Welsh pedigrees going back far into the so-called dark ages, and yet how remarkably accurate many of them are. When fines and mulcts were levied on a family to the ninth degree of kinship, great care was taken to prevent a claim without genuine proof. Moreover a Welshman had to prove his descent through nine

generations before he was entitled to his share of the land. In fact, a Welshman's pedigree was his legal title deed.

It is very interesting to note the honour paid to religion and learning even in those far off days.

THE KING'S PALACE, A.D. 900

Howell the Good, son of Cadell and Prince of Cambria, saw that trouble and confusion was caused amongst his people by lack of efficient laws. He therefore invited to the Abbey of Whitland in Dyfed six representatives from each commot in Wales, two clergy and four laymen. A meeting of the clergy was first held to examine the existing laws, so that nothing might be recommended that was contrary to the Sacred Writings. There were present at the Convocation of Whitland one hundred and forty Croziers of Archbishops, Bishops, Abbots, and Priors, all Cambrians. From the delegates were selected twelve laymen and one scholar, the most noted in Cambria,

to write the law down and to see that nothing was done contrary to the law of the Church and of the Emperor. The scholar selected was Blegewryd, Archdeacon of Llandaff. After the law was made and entirely written, Howel the Good, the Princes of Cambria, and the Bishops of St. David's, Bangor and Llandaff went to Anestacius at Rome, to read the law and to ascertain that none of it was contrary to the law of God. This precaution observed, the code was promulgated and was called the Laws of Howell the Good from that time forward.

Howell divided the code into three parts, the Laws relative to the Court, the Laws of the Country and the three Pillars of the Law, together with the standard prices of animals and goods.

The King's Palace

Howell ordained that there should be twenty-four officers of the court, sixteen being the King's officers and eight the Queen's officers.

The King's officers were :—

1. The Master of the Household.
2. The Domestic Chaplain.
3. The Steward of the Household.
4. The Master of the Hawks.
5. Judge of the Palace.
6. Master of the Horse.
7. Page of the Chamber.
8. Domestic Bard.
9. The Crier.
10. The Chief Huntsman.
11. The Mead Brewer.
12. The Physician.
13. The Butler.
14. The Doorkeeper.
15. The Cook.
16. The Torchbearer.

The Queen's officers were :—

1. Steward of the Household.
2. The Priest.
3. Master of the Horse.
4. The Page of the Chamber.
5. Maid of Honour.
6. Doorkeeper.

7. Cook.
8. Torchbearer.

All the above officers messed together and were entitled to receive woollen garments at Christmas, Easter, and Whitsuntide from the King and similarly linen garments from the Queen.

The King was required to grant the Queen one-third of his income from landed property, and the servants of the King to give a one-third of theirs to the Queen's servants.

The fine for insulting the King of North Wales, levied on the offender and his kinsmen unto the ninth degree of consanguinity, was one hundred cows from every hundred in the Lordship, a rod of gold as long as himself and as thick as his little finger and a dish of gold as broad as his face and as thick as husbandman's nail who had been a husbandman for seven years. It is here observed that gold mines are still worked in Merionethshire.

The fine for insulting the Queen was one-third of that of the King, but without gold or silver.

The King's retinue consisted of thirty-six horsemen, composed of the twenty-four officers and twelve guests, besides his family, his honourable men, his servants, his minstrels and his dependants.

The Heir Apparent

Next to the King and Queen, the most honourable person was the Heir Apparent, who was either the King's son or his nephew.

His seat in the palace was between the Guest and the Master of the Hawks. All his expenses were defrayed out of the King's coffer. He was not allowed to leave the King for a single night, even if he should desire it.

He possessed the privilege of granting sanctuary to fugitives from the law, as did all the King's officers in varying degrees.

The Heir Apparent's privilege of sanctuary endured for the time necessary to conduct the fugitives to a place of safety.

The Seats of Honour in the Palace

There were fourteen seats of honour in the palace—ten above the partition and four below.

The first was the King's, who sat next to the fire. Next was the Torchbearer, then came the Guest, then the Heir Apparent, then the Master of the Hawks, then the King's Footholder, and then the Physician.

Next the fire on the other side was the Domestic Chaplain to bless the food, then the Crier. Next to him sat the Judge of the Court, then the Bard of Precedency and the Smith of the Court on the end of the form before the Priest.

The Master of the Household sat at the lower end of the Hall with the Domestic Bard at his side.

The Master of the Horse had to be near the fire by the King, while the Chief Huntsman was at the other side of the fire with the Priest.

The Master of the Household

This official was required by law to be either the King's son or nephew.

The fine for insulting him was one third that of the King.

His privilege of sanctuary was sufficient to convey the criminal to a place of safety.

He was required to give the Harp into the hands of the Domestic Bard on the three great occasions, viz., Christmas, Easter, and Whitsuntide. In the absence of the King he was required to dwell in the hall and be served by the officers as though he were King.

The Domestic Chaplain

This officer had to lodge in the Sexton's quarters and the Scholars with him. He claimed one-third of the King's tenth.

The fine for insulting him was not fixed, but depended on the decision of the court. He received fourpence for every open seal given respecting land and other important documents. He was entitled to the clothes worn by the King during a fast. No Bishop

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AN OLD WELSH HALL

might present any person to the King's chapels without his permission.

The Steward of the Household

This officer was charged with the general oversight of the palace and its discipline.

The fine for insulting him was nine cows and 180 silver pennies. His price was 189 cows.

His privilege of sanctuary endured from the time he began to stand in his office until the last person went to sleep, taking away the offender.

He was required to swear on the King's behalf.

The Master of the Hawks

The lodging of this officer was in the King's barn, lest his birds be injured by the smoke in the palace hall. He was entitled to a handbreadth of wax candle from the steward of the household for light to feed his birds and to make his bed.

He was entitled to the nuptial fees when-

ever the daughters of his falconers were married. He used to receive three presents on the day whenever his hawk killed either a bitten, a crane, or a heron. He claimed the mantle in which the King rode on the three great occasions.

The extent of his sanctuary was as far as his hawk could pursue a bird.

The fine for insulting him was six cows and 120 silver pennies, which he received in triple augmentation. His price was 126 cows, also triply augmented.

The Judge of the Palace

The Judge slept in the King's chamber, and received his pillow and bed linen from the Queen, while the cushion upon which the King sat during the day formed the Judge's bed at night.

Among other privileges, he received a whale bone chess board from the Queen and another from the Domestic Bard, and these he could neither sell nor give away during his life.

The Porter was required to open the large

gates of the palace whenever the Judge went in or out, as the Judge was forbidden to use the small gate.

Whoever applied to him for protection might obtain it from the time he started the first trial in the morning until the close of the last trial that day.

His price and his fine for insult was the same as that of the Master of the Hawks.

The Master of the Horse

This officer was required to dwell in the house next to the barn, so that he might be at hand to divide the provender. He was entitled to fourpence for every horse the King gave away, except to three persons, viz :—The Bishop, the Master of the Hawks, and the Court Fool.

He carried the King's arms.

His protection endured as long as he took to partially tire the first horse.

His fine for insult and his price was the same as that of the Master of the Hawks.

The Page of the Chamber

His duty was to sleep in the King's chamber, make the King's bed, and do all necessary business between it and the hall. He acted as the King's Cupbearer, except on the three great festivals. He was keeper of the King's treasures, plates, horns and rings.

His protection lasted from the time he went to seek fresh straw for the King's bed, make the bed, spread the clothes upon it, until he took them off in the morning.

His fine for insult and price was that of the Master of the Hawks.

The Domestic Bard

The Domestic Bard was the King's Historian and Herald. When a song was required, the Bard of Precedency led the singing. The first song was addressed to God, the second to the King who owned the court, and the third to any other King or notable. After this the Domestic Bard was entitled to sing three songs. If the Queen desired a song, the Domestic Bard was

required to sing as many as she wished, but in a low tone so as not to disturb the mirth in the hall.

The Domestic Bard was required to sing the national hymn, "The Monarchy of Britain" after battle during the dividing of the spoil.

He was entitled to a chess board from the King and a ring from the Queen.

The fine for insult and price was equal to that of the Master of the Hawks, but not triply augmented. His protection was to the Master of the Household.

The Crier

The Crier's duty was to proclaim silence and strike the pillar above the King's head.

He was entitled to sixty pence from every bailiff of a manor on taking up the office, and also collected the King's taxes.

His protection extended from the time of the first proclamation of silence unto the last.

His fine and price was equal to that of the Master of the Hawks.

The Chief Huntsman

This official dwelt in the kiln house. His horn was of buffalo and was valued at one pound. His protection was to take the criminal away as far as the sound of his horn could be heard.

His fine and price was equal to that of the Master of the Hawks.

The Physician

The Physician lived in the apartments of the Master of the Household, and was not allowed to leave the palace without the King's permission.

He was advised to insure himself against the consequences of administering harmful medicine to his patients.

His protection lasted from the time he received the King's command to visit a sick person outside the palace precints until the time he goes to him.

His fine and price was equal to that of the Domestic Bard.

The Butler

This officer was responsible for quality of the mead and other beverages. His protection lasted from the time he began to fill his first vessel with liquor until the feast ceased for the night.

His price and fine was equal to that of the Master of the Hawks.

The Doorkeeper

The duty of the Doorkeeper was to deliver all messages from the gate to the hall or to wherever the King was. He was entitled to the clothes the Domestic Bard wore on the three great festivals.

He was required to know all the officers of the palace, so that he might not stop them at the gate. If he stopped them he was fined. If the officer stopped was one of the chief officers, the Doorkeeper had to pay the full fine for insult, but if an inferior officer, only fourpence.

He had to clear the way before the King with his rod of office, and whomever he

struck with his rod in the course of his duty could not obtain redress.

In the hall he had to go on his knees when doing the King's business.

His fine for insult and price was the same as that of the Domestic Bard.

The Cook

The Cook was required to taste every dish set before the King. He carried the last dish in to the King and placed it before him. Then the King would present him with his meat and drink.

The Cook's privilege of sanctuary lasted from the time he began to cook the first dish until he placed the last before the King.

His fine was equal to that of the Master of the Hawks and his price equal to that of Domestic Bard.

The Torchbearer

The Torchbearer's duty was to hold the candle before the King and to be about the dish while he was eating and the broken bread and fragments which fell over the

dish were the Torchbearer's. He claimed a handbreadth of the candle which he held.

He lit the candles in the court and all that he could pull off with his teeth in the court belonged to him.

His protection lasted from the time the first candle was lighted until the last was finished.

His fine and price was the same as that of the Master of the Hawks.

The duties and privileges of the Queen's servants were similar to those of the King's.

There were also ten lesser court officials, who also enjoyed the privilege of granting sanctuary according to their relative importance.

Thus the protection of the Groom of the Rein was from the time the Smith of the court began to make four horse shoes with the proper number of nails until he shod the King's horse with them.

Another official was the Foot Holder, whose office came from privilege of land.

He held the King's foot in his lap from

the time the King began his banquet until he went to sleep.

Other court officials were the Bailiff of the Manor, the Apparitor, the Porter, the Watchman, the Fuel Provider, the Baker, the Smith of the Palace, the Chief of Song, and the Washerwoman.

The latter's right of granting sanctuary extended as far as she could throw her washing beetle.

The second division of Howell's Code dealt with legal procedure, the laws relating to tenure of land, the rights of woman, contracts, etc. Each and all of these laws are full of interest to students of the constitutional history and portray in a very clear way the customs and manners of the Welsh a thousand years ago.

The last division fixed, among other enactments, the legal value of animals and even goods.

Thus the value of a pack horse was 120 pence, while that of a wild horse was sixty pence.

The price of a goat was one and a-half

pence, while a cat was valued at fourpence. A hen was one penny and a cock was twopence.

The value of the King's buckhound when trained was one pound; untrained, 120 pence.

The King's lap dog was one pound, but that of a freeman was 120 pence, and that of a foreigner was fourpence.

A hawk's nest was worth one pound if belonging to the King, but if belonging to a freeholder then only 120 pence.

The skin of an ox was worth eightpence, as was also that of a stag. The skin of a sheep, a goat, and a roebuck was worth only one penny. Eightpence was the price of the skin of an otter, a fox and a wolf. A marten's skin was worth twenty-four pence, while a beaver's skin was worth 120 pence.

An oak tree was valued at 120 pence, but an oak that did not produce acorns at only fourpence.

The King's hall was valued at 240 pence for the six pillars, eighty pence for

the roof and 120 pence for the outbuildings.

A freeholder's hall was valued at 120 pence and thirty pence was the value of each outhouse.

A bondman's summer house was worth fourpence and his winter house eightpence.

The King's cloak was worth 120 pence, while that of a freeholder was sixty pence. The King's harp was 120 pence and his tuning key thirty pence. The harp of the Chief of Song was equal in value to that of the King.

The King's horn was made of buffalo and was worth one pound. His draughtboard was valued at 120 pence, while a freeholder's was one-half.

A spear was valued at fourpence, a bow and twelve arrows at fourpence, a battle-axe twopence, a shield eightpence, but if of blue or gold enamel, twenty-four pence.

The price of a large pair of stockings was eightpence ; a small pair sixpence. Shoes made with thongs twopence and buck-skins one penny.

The price for ploughing an acre of land

in Winter was twopence, but in Spring one penny.

The fixing of a standard value for persons, animals and goods served a number of purposes.

Thus the amount of the fine for various offences was known and levied on all the offender's clan to the ninth degree of kinship. Similarly as regards rewards.

The standard price also facilitated the exchange of commodities at a time when coinage was not in general use. Coins, however, were issued by King Howell, and some of his may now be seen in the British Museum.

It is interesting to notice that a sliding scale existed for certain things which partook of the nature of luxuries and the value of which varied according to the rank of the owner. Thus the lap dog of a freeholder was rated at 120 pence, while that of a foreigner at only fourpence.

But to return to the glories of the Royal Court. How welcome the sight of the Palace must have been to the tired and

hungry traveller. Welsh princes were ever famed for their hospitality and it may be imagined how readily the guest would be welcomed in the seat of honour. In winter the logs would blaze upon the open hearth and the horn full of generous mead would pass from hand to hand. The Huntsman would describe some fight with bear or wolf, the Knight some feat of arms. Perchance the Bard with magic harp would charm away all care or in the solemn silence of a summer's eve tell of some deed of Arthur's Knights in their quest of the Holy Grail.

XII. THE HISTORICAL TRIADS OF THE ISLE OF BRITAIN

These Triads commemorate in verse the deeds of renowned men and notable events belonging in numerous cases to periods before the dawn of history. They number one hundred and twenty-six in all, selections from which are given below. A study of of each Triad reveals much of historical and archæological interest.

I

There were three names given to the Isle of Britain from the first. Before it was inhabited it was called The Sea Girt Green Space. After it was inhabited it was called the Honey Island, and after the people were formed into a commonwealth by Prydain, the son of Aedd the Great, it was called the Isle of Britain.

No one has any right to it except the Cambrians, as they first took possession, and before that time there were no persons living in it, but it was full of bears, wolves, crocodiles and bisons.

2

There were three primary divisions of the Isle of Britain—Cambria, Lloegria (England), and Alban.

4

There are three Pillars of the Nation of the Isle of Britain. The first was Hu the Mighty, who brought the Cambrians first to Britain from the summer country called Defrobani, and over the hazy sea to the Isle of Britain and to Armorica, where they settled.

The second was Prydain, who first organised the social state of Britain.

The third was Dyvnwal Moelmud, who first defined the laws, customs and privileges of the tribes of the Cambrians.

Picton Castle.

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5

The three peaceful tribes of Britain were the Cambrians who came with Hu the Mighty, the Lloegrians who came from Gascony, who were kinsfolk of the Cambrians, and the Brythons, who came from Armorica, who had the same language and blood as the Cambrians.

6

The three refuge-seeking tribes who came to Britain were first, the Caledonians; second, the Irish Tribe who dwelt in the Highlands of Scotland; and the third were the people of Galedin, who came in naked vessels to the Isle of Wight when their country had been drowned.

9

There were three treacherous invasions of the Isle of Britain. The first were the Red Irishmen, who went to Alban; the second were the Scandinavians; and the third the Saxons.

10

There were three disappearances by loss in the Isle of Britain. The first was Gavra and his men, who went in search of the Green Islands of the Flood and were never heard of afterwards.

The second was Merddyn, the Bard of Ambrosuis and his nine attendant bards, who went to sea in a house of glass.

The third was Madog son of Owen, King of North Wales, who went to sea with three hundred persons and never returned.

(There is a legend that Madog discovered America, and it is said some of the native languages contain traces of Welsh).

13

There were three awful events in the Isle of Britain. The first was the bursting of the Lake of Floods and the inundation of all lands, so that all persons were drowned except Dwyvawr and Dwyvach, who escaped in an open vessel; and from them the Isle of Britain was repeopled.

The second was the trembling of the

Fiery Torrent until the greatest part of all life was destroyed.

The third was the Hot Summer, when the trees and plants took fire from the burning heat of the sun and many people and animals, birds, trees and plants were entirely lost.

16

There were three primary tribes of the Cambrians, the Silurians in Gwent, the Ordivices in North Wales and Powys, and the people of Dyfed. To each belongs a classical dialect of the Welsh language.

21

There were three arrant traitors of Britain. The first was Mandubratius, son of King Lud, who invited Julius Cæsar and the Romans into this country.

The second was Vortigern, who called in the Saxons as his defenders and married Alis Rowena, the daughter of Hengest, and gave the crown to their son, Gotta. Hence the Kings of London were called the children of Alis.

The third was Medrawd, who usurped the crown from Arthur, who had entrusted it to him while he marched against the Roman Emperor.

22

The three secret treasons of the Isle of Britain—First, the betrayal of Caractacus by Boadicea, daughter of Mandubratius.

Second, the betrayal of Arthur by Iddawg, who divulged his plans.

Third, the betrayal of Llewellyn ap Griffith by Madoc Min, Bishop of Bangor.

23

The three heroic sovereigns of the Isle of Britain—Cunobelinus (Caswallon), Caradog ap Bran (Caractacus) and Arthur.

37

The three disgraceful drunkards of the Isle of Britain—Geraint, King of Siluria, who burnt all the corn ; Vortigern, who gave Thanet to Horsa while drunk ; and Seithinyn, who while intoxicated let the sea

overflow the country of Gwaelog (Cardigan Bay).

42

The three fetter-wearing kings of Britain—Morgan, the Courteous, of Glamorgan ; Elystan Glodrudd, between Wye and Severn ; and Gwaithvoed, King of Cardigan.

They were so-called because they wore fetters in their humility instead of crowns.

43

The three crown-wearing kings were Cadel, King of Dinevor (South Wales) ; Anarawd, King of Aberfraur (North Wales); and Mervyn, King of Mathravel (Powys).

60

The three vigorous ones of Britain—Gwineith, who killed with a straw arrow the greatest bear that ever was seen ; Gwgawn, who rolled the stone of Maenarch from the valley to the summit of the mountain, and which required sixty oxen to draw it there ; Eidiol, the Mighty, who in the plot of

Stonehenge killed 660 Saxons with a billet of the service tree between sunset and dark.

62

The three Archbishoprics of Britain—First, Llandaff, through the favour of Llewrug, who first gave lands and privileges to those who dedicated themselves to Christianity.

Second, York, through the favour of the Emperor Constantine, who was the first of the Roman Emperors to embrace the Christian religion.

Third was London, through the favour of the Emperor Maximus.

Afterwards there was Caerlleon upon Usk, Celliwig in Cornwall and Edinburgh in the North and now there are St. David's, York and Canterbury.

63

The three supreme thrones of Britain—London, Caerlleon on Usk, and York.

65

The three privileged ports of Britain—

Newport in Gwent, Beaumaris in Anglesea, and Gwyddnaw (now submerged in Cardigan Bay).

66

The three most noted Rivers—The Severn in Cambria; the Thames in Lloegria; the Humber in Deira and Bernicia.

76

The three grave slaughtering heroes of Britain—Selyv, the son of Cynan Garwyn; Avaon, the son of Taliesin, the Bard; Gwallawg, the son of Lleenawg.

They were called grave slaughterers because they were able to avenge their wrongs from their graves.

82

Three things that caused the capture of Lloegria from the Cambrians The harbouring of strangers; the liberating of prisoners; the Bald Man (thought to be St. Augustine, who instigated the massacre of the Welsh Monks of Bangor by the Saxons).

83

The three men who escaped from the battle of Camlan (where King Arthur was killed)—Morvran, who was so ugly that everybody thought him a devil from hell and fled before him ; Sandde, who was so beautiful that no one raised a hand against him, thinking him an angel from heaven ; Glewllwyd, who was so large and mighty that no one could withstand him.

84

The three chief perpetual choirs of Britain—The choir of Llanilltyd Vawr in Glamorgan ; the choir of Ambrosius in Ambresbury ; and the choir of Glastonbury.

In each choir there were 2,400 saints, a hundred for every hour, who sang praises day and night without cessation.

88

The three mighty achievements of Britain—Raising the stone of Ceti ; erecting Stonehenge ; and heaping the Pile of

Cyvrangon (Ceti is a huge cromlech in Gower).

91

The three beneficial artizans of Britain—Corvinwr, the bard of Ceri, who first made a ship without rudder and sails for the Cambrians ; Morddall, who first taught the Cambrians to work with stone and lime ; and Coel, who made the first mill wheel.

92

The three inventors of song and record of the Cambrian nation—Gwyddon Ganhebor, who first composed vocal song ; Hu the Mighty, who first applied vocal song to strengthen memory and record ; and Tydain, who first conferred at a poetic song and made it a medium of record.

From what was done by these three men originated bards and Bardism.

97

The three primary and extraordinary works of Britain—The Ship of Nwydd Nav Neivion, which brought in it a male

and female of all living things when the lake of floods burst forth (c.f. Noah and the ark); the large horned Oxen of Hu the Mighty, who drew the crocodile from the lake to the land, so that the lake did not burst forth any more; the Stone of Gwyddon Ganhebor, on which all the arts and sciences of the world are engraved.

108

The three beautiful ladies of the court of King Arthur—Dyvir, with the golden coloured hair; Enid, daughter of Yniwl and the Earl; and Tegau Eurvron.

109

The three wives of Arthur were—Gwenhwyvar, daughter of Gwythyr; Gwenhwyvar, daughter of Gawrwyd Ceint; and Gwenhwyvar, daughter of Ogywan.

111

The three chief courts of Arthur—Caerleon on Usk, in Cambria; Celliwig, in Cornwall; and Edinburgh, in the North.

At these places he celebrated Christmas, Easter, and Whitsuntide.

119

The three lovely knights of Arthur's court, the best towards every guest and stranger and the most liberal of their gifts and kindness—Gwalchmai ; Garwy, son of Geraint ; Cadeir, adopted son of Seithin Saidai.

121

The three knights of Arthur's court who guarded the greal—Cadawg, son of Gwynlliw ; Illtud, the Sainted Knight ; and Peredur, son of Evrawg.

123

The three vain bards of the Isle of Britain—The first was Arthur ; the second was Cadwallawn ; the third was Rhyhawd, the adopted son of Morgant of Glamorgan.

125

The three Christian bards of the Isle of

Britain—Merddin, the Bard of Ambrosius ; Taliesin, the chief of the bards ; and Merddin, the son of Madog Morvryn.

Such are the Historical Triads of the Isle of Britain. Numbers 13 and 97 are of special interest, as giving the ancient British account of the Flood and the ark of Noah.

The hot summer in No. 13 evidently refers to the tropical period of prehistoric days. Traces of volcanic eruption may still be seen in various parts of Wales.

The legends of King Arthur and his court have found their way into many countries from Wales, extending from France to Iceland. How poorer the world would be without the romances of Arthur and the Knights of the Round Table ! It is recorded that his iron crown was seized by Cromwell during his campaign in West Wales, and that he destroyed it, lest it should prove an idol to the people ; but no act of vandalism can ever rob the Welsh nation of the glory of having given to the world a King, the fame of whose

chivalry has spread throughout the world.

And now these tales are told. Many and varied topics have been touched upon in the hope of inviting deeper study and of drawing attention to mines of literary and historic wealth as yet almost unexplored by the English reader.

FINIS

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